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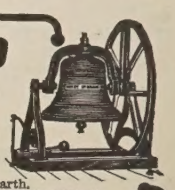

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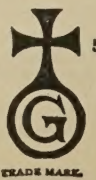

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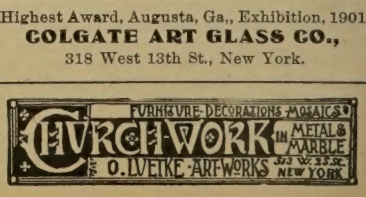

The Living Church

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# Editorials and Comments

## The Living Church

*A Weekly Record of the News, the Work, and the Thought of the Church.*

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### THE PRE-LENTEN DAYS.

IT is not too much to say, that for all of us the character of the Lent that awaits us, will depend to a very great extent upon our attitude toward the days of preparation, upon which we are now entering. It is a matter of ordinary observation and experience, that God's grace is efficient according to the measure with which it finds for itself "a people prepared for the Lord."

Men's use of Sunday affords a sufficient illustration of this fact and principle. The Lord's day for many is robbed of uplifting influence through their inability, or their wilful failure, to make ready for its spiritual enrichment. When the late hours of Saturday night are crowded with business or social activity, and the Christian sinks to rest at midnight, or later, in a state of complete physical exhaustion, the likelihood of a satisfactory and helpful Sunday is killed for him in advance and utterly. How may we hope to be "in the Spirit on the Lord's day," if the hours which lie immediately before are permitted to deplete and exhaust our powers of mind and body? Lack of suitable preparation, with some people unavoidable and with others inexcusable, ruins the Sunday to a great extent, and in almost all communities.

The occupations of Lent lie so far apart from what men ordinarily require of themselves, that to rush upon them precipitately and at a moment's notice, means shock and probable recoil. Even our Lord drew near thoughtfully and with preparation to His passion. Upon the hill of Transfiguration He began to make ready both Himself and His apostles for the hill of Calvary, and "stedfastly set His face to go to Jerusalem." His example is difficult to follow, especially in the sobriety of its utter calmness and interior thoughtfulness. The rush of the world's tempestuous life so possesses us, that we easily abandon all effort to follow the admonition of the Church when she brings to us this message from the Lord: "Be still then, and know that I am God."

And yet, to do faithfully as the Church requires—to draw near intelligently and thoughtfully to the occupations of Lent—was never more worth men's while than it is to-day. The utter unrest and confusion of present-day life throw deep emphasis upon our need of such help as awaits us in the careful observance of the pre-Lenten days. Let us stedfastly set our face now to go to Calvary.

A further thought in this connection may be of help to us. The termination of Lent, with its Gethsemane and Calvary, suggests that termination of the earthly life which awaits all of us. God may give us, as the end draws near, a period of penitence and preparation, a Lent of final illness, in which to gird our loins for the journey. But even this, with the heavy burden of pain and weakness upon us, can hardly avail to make us ready, except our previous life, all along, has had in it somewhat of thoughtful anticipation and sustained preparation for the testing days of final earthly experience.

The spirit of the pre-Lenten season becomes us therefore at all times. In the days of ordinary activity, in the days of health and prosperity, we must prepare to follow Christ into "the valley of the shadow"; we must begin to make ready for "the hour of death and the day of judgment." B.

---

UNTIL OUR Master summons us, not a hair of our head can perish, not a moment of our life be snatched from us. When He sends for us, it should seem but the message that the child is wanted at home.—*Anthony W. Thorold.*

### AD CLERUM.

"Prius ergo praedicator haurire debet secretis orationibus, quod postea sacris ostendat sermonibus; prius intus calescere, quam extrà verba proferre. Reverendum sanè est hoc officium, et qui illud administrant, ab omnibus reverendi. Isti vita sunt corporis, impugnatores daemonum, mundi lucerna. Laudandi sunt praedicatores illi, qui pro tempore sibi sapiunt, sibique gustant; illi vero male sciunt dividere, qui praedicationi totum devotioni vero nihil impendunt. . . . Officium praedicationis fratres, patri misericordiarum sunt sacrificio est accepti, maxime si studio fuerit charitatis impensum, ut ad id laboret praedicator magis exemplo quam verbo, magis lacrymosa prece quam loquaci sermone. Plangendus proinde praedicator tamquam vera pietate privatus, qui in praedicatione non animarum salutem, sed propriam laudem quaerit, sive quâ pravitate destruit vitae, quod aedificat veritate doctrina. Proferendus huic est frater simplex et elinguis, qui bono exemplo alios provocat ad bonum."—*S. Francisco in Opusc.*

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AFTER speaking of the great change which has passed over the religious press in general whereby polemics (except toward the Church) had largely died out of the sectarian press and a new school of inter-denominational periodicals has arisen, the speaker said, in substance:

How far is the Church press affected by a like change in popular thought? I should not deny that the influence is large. The Church Press also has lost its polemics—to a larger extent, indeed, than has the sectarian Press. Indeed the new truce between the sectarian papers has not led them to abandon their carping criticism of people and things in the "Episcopal Church." The Church and the Church Press are still the subject of jests and carping criticism of the denominational papers, and even those newer organs of breadth, which are fair to all others, are singularly unsympathetic in their criticisms of men and movements within the Church. The Roman press, further, leaves no opportunity unused to bring bitter invective against things Anglican, and seldom a week passes that THE LIVING CHURCH is not held up for censure or ridicule by one or other of the organs of this great communion.

Happily, the Church press almost never turns aside to notice these gibes from without. And why should it? Our own people seldom see them; readers of other papers who see the attacks would never see the replies. Surely it is neither dignified nor useful for editors to write merely for the reading of other editors.

And among themselves, I am glad to say the members of the Church press are upon terms of general cordiality. There is occasionally a clash of views; but as for any steady carping at each other, the Church Press has been largely free of it for many years. I think the editors have each only the most friendly feelings toward the others; I know one of them has.

[The speaker defined the main functions of the Church Press as three: to broaden Churchmen, to educate Churchmen, and to present the forum in which vexed questions may be discussed.]

The narrow man in the Church is preëminently he whose conception of and interest in the Church is limited by the four square walls within which he worships. He is suspicious of whatever he has not come into contact with there. He has no interest in the diocese. He neither knows nor cares about missions, diocesan or general. He has not even heard of the great questions which, for the weal or the woe of Christianity and humanity the Church must determine. The worst of it is, that if this man, self-centered in his entire satisfaction with his state of ignorance, finally develops a sort of mental haze toward the Church and its doctrine, he conceives himself thereby to have become broad—whereas he is simply ignorant and conceited. A man cannot, in any field of knowledge, be truly broad, unless he is in the habit of seeking information, of comparing diverse views, and of attempting to reconcile them or at least to comprehend and do justice to them. The man who is content with a merely local and parochial point of view, however wisely administered his parish may be, cannot possibly be broad. I do not believe it is because of my own obvious interest in the matter, that I express the opinion that as a Churchman, a man has no right to call himself Broad, unless he is a regular reader of at least one Church paper of extra-diocesan scope, and preferably of two, three, or more. Only by such careful reading, and by thus attempting to obtain a national or an international point of view with relation to questions within the Church, can he expand his mind in such wise as to be capable of true breadth. Thus, if you would do away with that trinity of evils which infest the Church—parochialism, dioceasanism, and narrowness in religious thought, you can best do it by increasing the circulation of the general Church papers among our people.

[After speaking of the Church Press as an educator, he said]:

Closely allied to this function of the Church Press as an educator, is that of presenting a forum for the discussion of internal questions in the Church. And this brings up what many misunderstand, and what is a very difficult subject, requiring a maximum amount of tact: what is the duty of the Church Press toward controversy?

The objection is sometimes made to a Church paper: it is too controversial. I wonder what people mean by that?

Between controversy and polemics there is the greatest difference. Controversy is the presentation of varying points of view toward a single subject. There is always a danger that it will sink into polemics, into personalities, into bitterness. It is because of that danger, that many view controversy *per se* with distrust. They do not believe that it can be or will be kept free from those objectionable features.

I know of only three ways in which controversy can be kept out of a paper dealing with serious problems, secular or religious. One is to forbid the discussion of any question upon which people differ; which is for the Church Press to repudiate its highest duty, that of helping to find the solution of the questions at issue among Churchmen, to abandon its claim as an educator, to sink to the level of an organ for the amusement of its readers only, a picture-and-story paper, in which the ten-cent magazines can be very much more successful. The second way is, upon controverted questions, for the editor to "sit on the fence" and require all his contributors to do the same, until braver people have solved the problems and so made a way for the editor to drop to the one side or the other. The third way is for the editor to state his own convictions and his private point of view, and refuse to allow any other view to be stated. The first of these ways to make a paper uncontroversial would also make it a weak paper, of no value to anyone; the second would make it a colorless paper, to be despised; the third would make it a partisan paper. Which form of uncontroversial journalism would our critics recommend? I know of no fourth.

The most difficult part of the duty of the conscientious editor is in the field of controversy. He must not have one code for the criticism of friends and another for enemies. He must be rigidly just, and as impersonal as circumstances will permit. He must present his own opinion with perfect frankness but with an entire absence of malice. The desire not to wound unnecessarily must be founded, not on policy, but upon principle, lest he will have a separate canon of criticism for the friends of his journal. In admitting letters from correspondents, he must require each of them to avoid unnecessary personalities, to discuss issues and not men, to be perfectly courteous towards their adversaries. Few realize what a constant fight it is for an editor to keep correspondents' letters up to a high standard, while yet allowing the largest diversity in views to be presented. If a personal allusion be not inapt, the rule made by THE LIVING CHURCH and *The Churchman* requiring correspondents to sign their full names is a great assistance toward this end. Whenever controversy becomes especially warm, there are always fiery letters, frequently written by men of high standing in the Church, which their authors desire to have printed without assuming the responsibility for their utterances; letters that are better left unprinted and that are most effectually excluded by the rigid enforcement of this rule. Men of high standing are careful of what is to appear in cold print over their signatures; and the editor can easily deal with those whose sense of responsibility is less keen, by refusing place to their effusions—in which instances he frequently receives, as I have received repeatedly, a letter of personal abuse in reply. But if the editor is successful in keeping his correspondence up to the highest level of courtesy and good breeding, and yet free in the discussion of issues, I believe that department to be the most useful that a Church journal can have. It is, I may say—

once again introducing the personality—the particular feature of THE LIVING CHURCH of which its editor is most proud.

A second danger in regard to controversy is that of undue proportion in subjects for criticism. Hardly a day goes by, that the editor of a Church paper does not receive, in the mail, a statement of some sort of regrettable incident that has transpired within the Church, frequently with the earnest entreaty from some shocked and horrified spectator, that he will criticise the incident in his "most vigorous terms."

These irregularities do not prove that our clergy or people are law-breakers, much less ecclesiastical anarchists. The country teems with problems. The theological seminaries send out men who cannot possibly have become experts in problem-determination. They are ordained and go to isolated parishes or missions, where they have little opportunity of exchanging views with other clergymen. What wonder is it that some of them commit abnormalities that are distressing to those whose knowledge of Church history and precedent and life is greater than theirs? I have no criticism to make for publication upon the ordinary honest mistakes of honest men who, in the ministry, sometimes have greater zeal than knowledge.

Unless the editor's sense of proportion is tolerably well developed, he will fail absolutely in dealing with these problems. He must not be cowardly when it is the editorial duty to criticise or condemn; but he must not be "extreme to mark what is done amiss." Personally, I have found it useful frequently to write frankly to men against whom such "rumors" have come to me, asking for the facts. One Bishop—his see is hundreds of miles from this section—once replied to such a question relating to an irregularity on his part for which he would be justly liable to severe censure (which was not given), that it was none of my business—which was strictly true—but that is the only instance of a discourteous reply to such a question I have ever had. And it is astonishing how many incidents reported in "yellow" language, are susceptible of satisfactory explanation or of resolution into honest, well-intended mistakes, when one really tries to learn the facts.

Gentlemen of the Church Club, I feel that it is not a selfish motive which animates me, when I appeal to you for better support for the Church Press. There is the most appalling apathy toward it on the part of the laity; and, shall I whisper it, sometimes among the clergy as well. I want to present to you one salient fact.

This American Church adopted, at the beginning of its independent existence, a new policy among the historic Churches of Catholic Christendom. For the first time since the Christian Church began, this Church elevated the laity to an equal position with the Bishops and with the clergy, in legislating for her welfare. It was a tremendously risky experiment; and as a layman speaking to laymen primarily, I can say that it has not been wholly a success—though far from a failure. Its success is limited in this way. In General Convention, fully two-thirds of the time of the busiest men in the Church—Bishops, clergymen, and laymen—is spent in trying to make lay deputies—and sometimes clerical deputies—comprehend what is involved in questions about which it was their duty to have informed themselves before the Convention assembled, or else to have declined their elections. Reform after reform, that the thinkers in the Church perceive to be of the utmost importance to her welfare, is negatived or voted "inexpedient at this time," simply because the session has not been long enough to give the elementary instruction that ought to have been mastered well in advance. The Church papers discuss these questions with the utmost care and thoughtfulness; and scores of men take their seats in General Convention without so much as having seen a Church paper or knowing what are the questions at issue. Diocesan conventions repeat the tragedy both on a larger and on a smaller scale—larger because more ignorant deputies are in attendance, smaller because the questions upon which they must vote are usually fewer. Parishes similarly reflect the same ignorance. Many a parish is divided over issues that would appear absolutely clear or absolutely trivial if parishioners would only get into touch with the thought of the Church. The parish meetings elect vestrymen and deputies to diocesan conventions; these conventions choose deputies to General Convention. The ignorance and the apathy toward Churchly questions react from the individual parishioner upon the national legislator.

If it were proposed to withdraw the franchise in legislation from the laity of the Church, most of you would rise in rebellion against the proposition. But have you a moral right to a franchise unless you intelligently prepare yourself to exercise it? Would you vote for a congressman who never read a political paper and who had no fixed ideas on the tariff, on monetary questions, or on other issues upon which he would be called upon to vote? The ignorant voter in the State does not realize that he presents the primary problem of our civic life; are Churchmen willing to permit themselves to be the problem in our Church life?

The mere fact that the Church is a Kingdom, in the American division of which the laity have been given an equal share in its legislation, suggests among us the preëminent necessity that the laity should study the questions before the Church. Does anyone know any Churchman who has made himself really intelligent as to such questions, without the assistance of the weekly papers of the Church?

For the ultimate aim of the Church Press is to develop the virile thought of Churchmen. It would make men competent to express opinions on issues of the day. It would make well-rounded, broad-minded, liberal-giving, intelligent Churchmen out of apathetic men who to-day are merely fair-weather churchgoers.

The Church Press tries honestly to be a helpful factor in the life of the Church. I believe it is fairly successful in its quest.

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IT is a pleasure to observe that the cynical idea that has been expressed to the effect that diocesan conventions are not the place for discussion of moral principles, is being quite generally repudiated; and in connection with that repudiation, it is being discovered that the gathering together of Bishop, clergy, and laity from all parts of a diocese might be made a spiritual and practical force in place of a dry business meeting. Nowhere has this new conception taken root more firmly than in the diocese of California, whose recent convention, with its novel "House of Churchwomen," is reported on another page. Following the example set by Milwaukee last fall—the example which New York and Albany refused to set—the California convention passed resolutions vigorously holding aloft the highest ideals as to Christian principles in commercial life; and convention week was replete with helpful incidents.

Of the House of Churchwomen, one would speak with respect and courtesy. The house is an experiment. Viewed as an appendage to legislation—it is constitutionally empowered "to legislate for the conduct of woman's work in the Church" and "to act in a consultative capacity"—it would seem to us somewhat in the nature of a fifth wheel. But viewed from the larger standpoint in which we are beginning to see diocesan conventions, there may well be an advantage in the new House. Women have already proven their ability to act in convention. They do so in their many women's clubs; in the Church, they do so very satisfactorily in the Woman's Auxiliary and other organizations of a general nature. A House that gathers women together thus to perform the work which devolves especially upon them in the Church, augurs well for that work. There is a danger that, in attempting to be more than the stereotyped diocesan gathering of the Woman's Auxiliary, it may be less, by spreading itself too thinly over many interests. That would be a deplorable result; but it does not necessarily follow from the experiment.

At any rate, THE LIVING CHURCH bids welcome to this new experiment in our ecclesiastical economy. May it prove all that is hoped for from it, and more!

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TRULY, in the midst of life we are in death; and the last words of prayer with which the departed ones are consigned into the tender keeping of their loving Father and ours, intrude themselves painfully into our notes of joy and of happiness.

The youngest child of the Rev. Dr. McCormick was laid to rest last week; and the bells of the same church which tolled the requiem plaint on Tuesday will peal in honor of his consecration to the episcopate next week. So closely are sorrow and joy bound together.

And it is well. The call of the Christian—preëminently the call of the Christian priest—is to follow his Lord wherever He leads, alike through the valley of the shadow of death and through those high experiences that lead to higher forms of Christian service. The call to apostleship is not primarily the conferring of an honor; that is incidental. It is the Saviour's call, "Follow Me," newly given to lead into a new path where new duties confront one. And if the vigil of the feast be spent in great sorrow, what is it but the promise of greater joy when

the triumph of the Resurrection shall bespeak not only the conclusion of official life well lived, but also of a private life, sanctified through suffering, made perfect by communion with the Father?

Our sincere sympathy is extended to the bereaved father and mother; and, almost as a part of the same expression of sympathy, our cordial and best wishes to the Bishop-elect, so soon to enter upon his higher ministry of service among sinning and sorrowing men and women, for each of whom the Church of the living God has a message of help, of hope, and of comfort.

THE statement that Dr. Rainsford will be unable to resume parish work at St. George's Church, New York, and has therefore resigned the rectorship of the parish, demands an expression of appreciation for the marvellous work he has been enabled to accomplish at St. George's. Much as we have been pained at Dr. Rainsford's public expressions on subjects connected with the Faith of the Church, which he seems never to have comprehended and which, of recent years, he has seemed so seriously to misinterpret, we never have failed to recognize his magnificent work in his parish. St. George's Church is a standing monument to its retiring rector. Its rise from respectable desuetude to a position of commanding force in a down-town, boarding-house and apartment section of New York, is one of the most remarkable features in American Church history. St. George's is a vindication of the free church principle, which has been at the foundation of Dr. Rainsford's work. Its success is also an exhibition of what downright hard work *of the people,* led and directed by the rector, but not exclusively left to him, can accomplish. The relation of lay workers to a rector and his staff has nowhere been so satisfactorily solved, without friction and without reducing workers to lay figures, as at St. George's.

We trust that the parochial work, so well done under the retiring rector, may be continued upon a plane of equal efficiency by his successor, who has been thoroughly trained under his chief.

A SIGNER of the Declaration on New Testament Criticism and Kindred Topics, printed and commented upon in these columns last week, writes to explain that the Declaration was not sent out with the expectation of inviting further signatures beyond those originally affixed to it; the intention being merely to present the point of view of the signers, for the frank consideration of the clergy.

Our criticism was based upon the assumption—which we find many others also understood—that such signatures were invited, as they were when the paper was originally sent out in England. The correction cannot, of course, lead us to change our view of the paper itself, nor does it answer the questions which we suggested; but in so far as our criticism conveyed the false impression mentioned, we gladly note the correction.

## ANSWERS TO CORRESPONDENTS.

C. H. B.—A good handbook for the laity is Haverstick's *Churchman's Ready Reference* (Y. C. C., $1.00).

W.—(1) We should think that "formally connecting himself with one of the denominational bodies" would not come within the rubrical provision according to which one might be repelled from Holy Communion.—(2) One so connecting himself, and afterward coming to Holy Communion, ought not to be *repelled.* Whether he should be privately *advised* that formal repentance for having participated in the sin of schism should precede his reception of the sacrament, would depend upon the circumstances in a specific case. Where schism results from pure ignorance, as is usually the case, it should be treated differently from a similar act committed knowingly and wilfully.

M.—Supplementing the information given last week, a correspondent reminds us that there is a biography of Charles Marriott included as one of Burgon's *Lives of Twelve Good Men.* There was also to have been an independent life of Marriott written by the Bishop of Lincoln, one of his pupils, but it never has been published.

F. T. B.—(1) The old rule was that at a burial service the body of a layman should be placed with feet toward the altar, and the body of a priest or Bishop with head to the altar. In the interment, the body was placed with feet toward the east.

K.—The evident intention of the rubric was that the entire words of delivery of each species of the Blessed Sacrament were to be repeated severally to each communicant. Absolute necessity compels the shortening of the formula in order that large numbers may be communicated within reasonable time, and while many different divisions of the words are in practice, none can be said to have official recognition. It is obvious that in some wise the whole of each formula should be said at least once to each railful of communicants; and where but few are to be communicated, the rubrical intention should be carried out.

## NEW INFORMATION CONCERNING BENJAMIN FRANKLIN.

### London "Times" Prints an Interesting Letter.

### WORKED IN ANCIENT LADY CHAPEL OF ST. BARTHOLOMEW'S THE GREAT.

### Bishop Elected for Aberdeen

### WHAT WILL BE THE RESULT OF THE ENGLISH ELECTIONS?

The Living Church News Bureau
London, January 23, 1906

IN connection with the bi-centenary of Benjamin Franklin's birth, which occurred on the 17th inst., there has been announced a noteworthy discovery regarding Franklin and Bartholomew Close, the locality in London where he first got into work on his arrival in 1724. It was previously known that Palmer's letter foundry in Bartholomew Close, in which Franklin worked, was a dwelling house, an irregular, rambling place, formerly in the occupation of Thomas Roycroft, and originally part of the ancient Priory of St. Bartholomew the Great, West Smithfield. It was known, too, that S. Palmer was succeeded there by Thomas and John James, also letter founders. It now appears that Palmer's (afterwards James') printing house was located in no other place than the Lady Chapel of the Priory (now parish) church of St. Bartholomew the Great, which, together with other parts of the church, as we have recently seen in this correspondence, has now been recovered from desecration. Mr. E. Webb, churchwarden of St. Bartholomew's the Great, who has made this discovery, after pointing out, in a letter to the *Times,* the above facts relating to S. Palmer and Messrs. James, letter founders, writes as follows:

"I have recently discovered, from a deed dated 1789 in the parish safe of St. Bartholomew the Great, and from the vestry books, that this same John James carried on his business at a house known as Middlesex Court, Little Bartholomew Close. This was in reality the Lady Chapel of the Priory of St. Bartholomew, West Smithfield, and was used as a large fringe factory from 1833 until it was purchased by the Restoration Committee in 1885. Thus it is clear that the Lady Chapel of the Priory, which after the suppression in 1539 was converted by Lord Rich into a dwelling house, and occupied in 1616 by Sir Percival Hart, and in 1653 by Thomas Roycroft, the printer of the great London Polyglot Bible, and in 1725 by S. Palmer, the author of the *General History of Printing,* was the printing house where Benjamin Franklin passed his years of service to the printing trade in Bartholomew Close."

An election has at length taken place *in re* the Aberdeen Bishopric. A formal meeting of the clerical and lay electors of the united diocese of Aberdeen and Orkney was held at Aberdeen on Wednesday last, and resulted in the unanimous choice of the Rev. Canon Rowland Ellis, rector of St. Paul's Church, Edinburgh. The Bishop-elect, who is a Welshman, was born in Flintshire in 1841, and graduated from Jesus College, Oxford, in 1863. He was ordained priest in 1865, and became vicar of Gwineylt in 1868, vicar of Mold in 1872, and rector of St. Paul's, Edinburgh, in 1884. He was made Canon of St. Mary's Cathedral and Synod Clerk of the diocese of Edinburgh in 1899. He is said to be a fluent speaker, and to have done successful work in his present position. He is the author of several works in the line of pastoral theology.

After the political deluge we are having in this country—the enormous landslide from Conservative-Unionism to Radicalism—what then in respect of matters affecting the Church? Disestablishment of the Church in Wales, say Welsh Protestant Dissenters. But this may be dismissed at once as a mere noisy shibboleth, as a question not within the range of practical politics. Undenominationalism in public elementary education, say they of the Birrell-Lloyd-George section of Protestant Dissent in England and Wales; while both Dissenters of the Cliffordite sort and Socialist members of the labor party talk as if it were a foregone conclusion that we are going to have a purely secular school *curriculum.* But all such cocksure ratiocination on the part of Radicals and the enemies of a Christian system of education in the schools of the nation is decidedly premature and puerile. One thing is certain, and that is that the Government will attempt to amend the Education Act of 1902 so as completely to denominationalize "non-provided" schools; but beyond that moral certainty, all at present is but a matter of vague conjecture. The Radicals have rather lost their heads over the Conservative-Unionist *débâcle.* The Government has certainly received no mandate from the nation to

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## CHURCH AND STATE TO BE SEPARATED IN SWITZERLAND.

### Modification of French Act to be Enacted.

### ITALY SUCCEEDS FRANCE IN EASTERN PROTECTORATE.

### French Ecclesiastics Not Agreed on Attitude Toward New Law

### OTHER RELIGIOUS NEWS AND MOVEMENTS OF EUROPE.

The Living Church News Bureau
Paris, January 15, 1906

IT is generally admitted that popular movements are contagious. Wars, revolutions, and strikes seldom happen in one country without a replica in some other territory. Separations between Church and State seem to be no exception to this rule. That which has taken place in France seems about to be repeated in a milder form in Switzerland.

For some considerable time the Swiss clergy and laity of all denominations have been discussing questions bearing on the separation of the Churches from the ties binding them, more or less loosely, to the State—that is, to the central authority of the individual cantons. The progress of the Separation Bill through the French Chamber and Senate has accordingly been watched with more than usual interest, committees have been formed to work the matter, representing all sections of religious and political feeling; and the small Roman Catholic minority in Geneva has quite lately been exhorted to face the matter calmly as a coming evil. The change, if effected, however, would be of a less sweeping character than that which is about to be carried out in France; for uniformity of action need not necessarily be anticipated, seeing that each canton has its own ecclesiastical organization, and that the *budget des cultes*—in other words, the Church funds derived from various sources in each canton—can be disposed of by the majority of the citizens' votes. There is no Federal Church. Absolute liberty of creed and conscience is allowed to the individual all over the country, but the Roman Catholic community is under some restriction. Thus, no new bishopric can be created without the approbation of the Confederation, the foundation of new convents and orders is forbidden, and the Jesuits were formally expelled as a body in 1871.

#### ITALY SUCCEEDS FRANCE IN EASTERN PROTECTORATE.

It will not be forgotten that one of the "griefs," which pressed hard on the French Churchman's mind at the time of the actual expulsion of congregations from France, and the suppression of a large number of others, was that French influence in the East would suffer. The large bodies of French "Orders" in Eastern countries of course drew their recruits from home, and the supply seemed likely to be cut off. It was thought or feared that Italy or Germany would step in and take the vacant places. A Milan journal, a political organ, publishes an interesting communication on the subject. An agreement has been signed between France and Italy, by which the former recognizes the right of Italy to grant protection to the religious bodies that may ask it of that government in the East. As a result of this, pour-parlers have been entered upon for passing over some important religious institutions in China to the Italian Protectorate. These had hitherto been cared for by France. For the future, Italy will be ready to defend their rights. It would be interesting to know when this agreement was signed, and how far it is a *bona fide* undertaking. But at any rate it shows the friendly feeling existing between the two countries.

#### FRANCE.

A very great deal is not known of that which is taking place amongst the French Bishops. When traditions of centuries have been rooted up—traditions which even Napoleon I. could not venture to ignore—it must take some little time ere a *modus vivendi* can be agreed upon. The five French Cardinals have met, and are reported to disagree. The whole French episcopate is about to meet, either collectively or by provinces; and the Bishops, too, it is said, will probably disagree. The Vatican seems to be acting well in leaving Frenchmen to manage their own affairs, but will certainly claim a decisive vote if the disagreement continues.

The *Guardian,* in an article on the subject of "Church apart from State" in France, sums up not unfairly, the position of affairs:

"If it be possible to work with the law, if the new Associations can be, as one Bishop has well put it, 'baptized,' then we may see the beginnings of a great work of reorganization that will not be confined to France. The new Associations, whether for diocese or parish, will not be the Church. In France there is no fear of confusion on that head, and it is so much of gain that the experiment is tried among men of logical habit. They will be a framework of human society, within which and about which the spiritual authority of the Church will do its work."

And there is not very much more to be said on the subject at present. One thing is certain. The Vatican is waiting, and as its utterances were cautious and guarded during the whole time that the question of Separation was pending, so will its action be guarded, in face of the *fait accompli.*

#### ROME.

The publication of the *Livre Blanc* at Rome has been, of course, a subject of fruitful discussion in the Eternal City, more especially as the documents, contained therein, gave to light the various correspondence between the Vatican and France touching the Separation question. All tends to show that the advisers of the Pope did their utmost to keep the peace, and went as far as could possibly be expected of them in the matter of concession. But the book touches many other subjects besides, though these often circle round the strained relations with France. The passages in the *Livre Blanc* (where, *apropos* of the visit of M. Loubet, the Vatican declares that it could by no means accept the situation created at Rome since 1870, and affirms the necessity of the existence of a temporal power) have produced in the Italian political world some emotional excitement. A certain number of journalists consider this as a return on the part of the present Pope to the policy of Intransigeance with regard to the Italian government.

In reply to this, a person "in authority" at the Vatican has exclaimed:

"The language of the Italian press only proves its ignorance. Doubtless the present Pope has mollified the conditions of the relations of the Vatican and the Quirinal. But this understanding can only go to a certain point. There is a limit which the Holy See cannot pass beyond. You may consider it quite fixed that never, and *more* than never (*au grand jamais*) will the Vatican recognize the law of Guarantees and the fact of the occupation of Rome by Italy. If the Pope wished it, he could not do it. For he would find himself immediately face to face with the opposition of all Foreign Catholics (*i.e.,* non-Italian). So true is this, that he has already received from the Catholic bodies of several countries discrete, and even energetic protestations on the subject. He has been so much impressed by these that no doubt this is the reason of his categorical declarations in the *Livre Blanc* that has just appeared."

In the same publication there is also an "exposé" of the principles which govern the Holy See in the cases of the visits of reigning sovereigns to Rome. And this does not bear only on the question of M. Loubet's visit. It points to another potentate. Lately there has been much discussion regarding a possible visit of King Alphonso XIII. (Spain) to Rome. It is understood that the King and his Government very much desire this visit, and several representations have been made to the Vatican on the subject. To-day the *Livre Blanc,* by its declarations in the matter, indirectly gives the Spaniards to understand that the principle cannot be violated, and that the Pope will not receive the young monarch, if he comes to Rome as the guest of the King of Italy.

#### POSTSCRIPT.

Since writing the above regarding the state of affairs between the Church and State in France, a little stone has been thrown into the troubled waters, which will by no means tend to pacify matters.

According to the new law, the government is to possess an inventory of the "furnitures" belonging to the places of worship. The *curés* in charge have not opposed the law, and the "valuation" of properties. But an ill-conceived measure has been adopted by the Government director of this "inquisition." He has ordered that the "tabernacles" shall be opened for the inspection of his emissaries. This is sacrilege. The Archbishop of Paris has written strenuously to his clergy, forbidding them distinctly to agree to any such request. On their "priestly word" the *curés* may make a declaration of the value of the vessels contained in the place of reservation of the Blessed Sacrament "by the tabernacle" on the altar, but by no means open it for the satisfaction of vulgar eyes. The matter will come up in the Chamber. It can hardly be thought that the law will insist.

GEORGE WASHINGTON.

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LOVE is the life of faith; obedience, the life of love. Yea, rather, Christ Himself is the life of the soul.—*Edward B. Pusey.*

## LAST WEEK'S RIOTS IN PARIS.

THE intention of the French Government, explained by Mr. Washington in his European Letter, and carried into effect, will explain the almost daily reports of riots in and about French churches contained in the Associated Press dispatches of last week. On Thursday in particular there were violent scenes in several Paris churches, one of the most serious being at the Church of St. Clothilde, where, according to reports, the church was filled from early morning, the congregation including many prominent members of the nobility, senators, and deputies. A police official arriving for the purpose of taking the inventory was, according to the report, badly treated, and a riot ensued in which some fifty arrests were made, including two priests. Many were injured during the fighting, and finally fire engines were called into play in order to drench the crowd and disperse them. Women were among those showing the greatest determination, and raising umbrellas and chanting psalms, remained at their posts. The municipal guards and police were ordered to enter the church and a riot ensued within the walls. Barricades were erected and torn down, and finally the church was cleared and the commissioner proceeded to take the inventory and some 150 members of the congregation were arrested. A large number of persons were injured.

Next day, being the feast of the Purification, there would no doubt have been similar scenes on a much larger scale were it not that the attempt was made to take the inventory at only one church, being that of St. Pierre Groscaillou. The defenders used cayenne pepper in their contest with the police and firemen, and the latter only succeeded finally in entering the church by employing chairs as shields. About 50 persons are said to have been seriously injured and many more slightly hurt in the contest.

Notwithstanding these incidents, it is said that some 2,200 inventories have already been made, and of 69 churches in Paris, one-half have already been visited by the officials.

## NEW INFORMATION CONCERNING BENJAMIN FRANKLIN.

[*Continued from Page* 510.]

ride rough shod over the Church conscience in regard to education. To think so, is stupidly to misread the results of the general election. Those results are by no means proof positive of a Radical reaction, *per se,* throughout the country; but would seem merely to indicate the soundness of the country on Free Trade, withal a sort of personal rebuff to both Mr. Balfour and Mr. Chamberlain and a rejection of all that Balfourism and Chamberlainism implies. There can be no doubt but that Conservative-Unionists have either gone in thousands to vote against Conservative-Unionist candidates or else abstained altogether from voting. And this I believe to be especially so in the case of the clergy and laity who are on principle Conservative-Unionists. All within this category are not only convinced Free Traders, but verily abhor the idea of the continuance of the Balfour-Chamberlain influence in public affairs. In other words, they have rightly put their own politics before official party ties, before allegiance to their faithless party leaders. No, whatever may be the meaning of the overthrow of official Conservative-Unionism, it certainly does not mean that the nation has pronounced in favor either of Undenominationalism or Secularism as a State policy of Education.

At the monthly meeting of the S. P. G., held on Saturday last, the secretary (Rt. Rev. Dr. Montgomery), in his monthly survey, said that an appeal had been drafted, asking for £20,000 in the present year for the pressing needs of Western Canada on both sides of the Rocky Mountains, and an account had been opened to receive donations. The secretary hoped by September 1st, when he would meet most of the Western Canadian Bishops at Winnipeg, he should be able to cheer them with good news of a substantial sum. He announced that the Presiding Bishop of the Church in the United States (Dr. Tuttle) had sent him, as secretary of the S. P. G., a formal invitation to attend the General Convention of that Church in October 1907, at Richmond, Virginia. The Standing Committee had consented to the acceptance of this invitation, and further proposed to send with the secretary a message to the Church in the States.

The music for the Holy Eucharist at St. Paul's on the Third Sunday after Epiphany was Stanford in B flat; at Southwark Cathedral, Haydn in C.

The Bishop of London has returned to London House, his lordship's town house in St. James' Square, S. W., and will be in residence until Easter.

J. G. HALL.

## MISSIONARY BOARD FEAST CHINESE COMMISSIONERS

### Banquet Tendered them in New York

### CHILD LABOR AND RELIGIOUS EDUCATION OF CHILDREN UNDER DISCUSSION

### Plans for the Church Club

### DR. RAINSFORD HAS RESIGNED ST. GEORGE'S RECTORSHIP

The Living Church News Bureau
New York, February 5, 1905

INTEREST in missions is increasing if attendance of Church people at the complimentary banquet which the mission boards having headquarters in New York tendered to the Chinese high commissioners is to be counted an indication. The commissioners were Tuan Fong and Tai Hung Chi, and they are sent here to find out what American customs and ideas are worth transplanting to an awakened China. Eight hundred persons, about half of them women, were at the banquet. There were one long table, and a great number of small ones. The decorations were elaborate, Chinese colors in silks, glass, and electric lights being intertwined with the American. Hon. John W. Foster was toastmaster, and the speakers were the Lieutenant Governor of New York, the Rev. Dr. A. J. Brown, one of the secretaries of the Presbyterian Board of Foreign Missions, who spoke by arrangement for all missionary interests, Bishop Greer, Mr. Morris K. Jesup, president of the Chamber of Commerce, Nicholas Murray Butler, LL.D., President of Columbia University, the Rev. Messrs. F. D. Gamewell and Mancius H. Hutton, and the Commissioners.

Bishop Greer spoke of the intermingling of population in America, and begged the commissioners to note that we have a free Church in a free State. Speaking for the missionary interests, the Rev. Dr. Brown referred to the labor situation and the admission of Chinese into this country. He declared that the laws as they are do not represent the sentiment of America, but only of some politicians. He honors the labor cause, but thinks its leaders put their cause on a low level when, for the sake of excluding a comparative handful of Chinese coolies, they ask the American people to continue a policy that belies the historical American attitude toward the nations of the earth, that cripples trade, deprives us the opportunity of educating Chinese young men, and arouses the just resentment of a great people. The response for the commissioners was made by Viceroy Tuan Fong of the provinces of Fu Kien and Che-Kiang, who read from a manuscript and was translated to his hearers by a young Chinaman recently graduated from Cornell. After the conventionalities, the Viceroy said of missionaries:

"We take pleasure this evening in bearing testimony to the part taken by American missionaries in promoting the progress of the Chinese people. They have borne the light of Western civilization into every nook and corner of the empire. They have rendered inestimable service to China by the laborious task of translating into the Chinese language, religious and scientific works of the East.

"They help us to bring happiness and comfort to the poor and the suffering by the establishment of hospitals and schools. The awakening of China, which now seems to be at hand, may be traced in no small measure to the hand of the missionary. For this service you will find China not ungrateful.

"It is a great pleasure to us to learn from you, Dr. Brown, as the spokesman of the American Missionary Boards, the assurance that the missionaries you send to China have no desire to interfere with our national customs nor to 'denationalize any Chinese Christian,' nor have they any political object—that they go to China 'solely as a private citizen, with no official status whatever.' Furthermore, we understand you that 'it is a part of the fundamental policy of the mission boards to respect the laws of the country,' and it is the policy of the boards to discourage the interference of missionaries in law courts when their convert is an interested party in the suit. May I ask you to go a step farther and ask you to change the word 'discourage' into the word 'forbid'?"

President Butler of Columbia declared that barbarities to which we have been subjecting Chinese merchants and scholarship when attempting to enter our country must come to an end. Sir Chentung Liang Chiang, Chinese ambassador at Washington, said China is awakening. Large bodies move slowly, but once started they move surely and steadily. The commissioners have with them an immense retinue, but none of their attendants appeared at the banquet. The dress of the commissioners, while Chinese, was less elaborate than some expected. The Chinaman present who was dressed in the most gorgeous colors was the young interpreter, and the next most elaborate costume was worn by the ambassador at Washington.

THE DECLARATION ON CRITICISM DISCUSSED.

The Declaration on New Testament Criticism and other subjects, just published in THE LIVING CHURCH, was published simultaneously in the New York *Evening Post,* a newspaper that is read exclusively by educated New York. Inquiry among Church people, following these publications, failed to elicit much interest, the most that could be gotten being statements to the effect that these are busy days, and that there is small opportuniy for academic questions. One layman observed that the clergy have ample latitude for scholastic and critical research, and if the privilege be valuable, make use of it without the issuance of a manifesto. A clergyman, a prominent rector famed for his zeal, remarked that he could have wished the Declaration had favored a revival of religion. He regards the times as more propitious for joining the ranks of other Christians in bringing about greater consecration and greater missionary activity than for disposing of the New Testament, the Old having been already dispatched. On the other hand, three clergymen were met with who had not yet received the Declaration, but said they would sign it when it reached them. They regard research as safe and needful. Several promised to give interviews later on, after the pre-Lenten rush is over and they have had time more carefully to read the English statement.

CHILD LABOR.

Bishop Greer presided at a meeting of clergy held the other day at the call of the National Child Labor Committee, and endorsed a proposition to name a national Children's Day. The aim of the day is to prohibit, through the force of public opinion, the labor children in factories and mines. Two of the speakers whom the Bishop introduced were Jewish rabbis, one of whom declared that African slavery was not more to be dreaded, and stood in no greater need of being abolished than does child labor as it is being enforced in many states. It was voted to call a mass meeting in New York at an early date to set going the movement toward a national Children's Day, and in favor of children being kept in the schools. On the proposed day it is contemplated that clergy will preach sermons in opposition to the employment of children.

RELIGIOUS INSTRUCTION OF CHILDREN.

On the same day there was also held, many Church clergy attending, an Inter-Church Conference committee meeting to consider the matter of religious instruction of children. Reports were heard of some denominational clergy who are trying the plan of afternoon instruction of children, after the close of public schools. It was thought to be too much for children that they be compelled to give additional hours on any days perhaps to the curtailment of recreation, and so it was declared to be the sense of the committee that an effort be made to get children excused on Wednesday afternoons, in order that they might at that time substitute religious for secular education. There was lively discussion of Sunday School teaching, some criticising, others defending it.

CHURCH CLUB TO MOVE.

The Church Club must move, after an occupation of quarters at Fifth Avenue and Forty-seventh Street of twelve years. A committee recommended at its last meeting the leasing of quarters at Madison Avenue and Fifty-sixth Street, but was instructed by resolution to look further into the possibility of utilizing some part of the See House, now standing almost unused in Lafayette Place. It was stated that Bishop Potter has recently written that the Club can be accommodated there, but the committee said it had considered the offer, and yet had recommended the Madison Avenue location. Discussion followed over the feasibility of erecting a club house, and an adverse vote stood 12 to 16. The site of the club in Fifth Avenue is to be covered by an office building of eleven stories, and possession must be surrendered on May 1st.

LARGE BEQUESTS AVAILABLE.

The Church of the Heavenly Rest and the City Mission Society will soon come into possession of $25,000 each as the residuary legatees of the will of Mrs. Valentine Wright, and former Heavenly Rest communicant. The parish will add the sum to its endowment and the Society will use its part in general work.

RESIGNATION OF DR. RAINSFORD.

The vestry of St. George's Church have received the resignation of their rector, the Rev. W. S. Rainsford, D.D., who has been abroad during the past year owing to ill health, and his place has been promptly filled by the choice of the present senior assistant, the Rev. Hugh Birckhead, to be rector. Dr. Rainsford's resignation comes in the form of a letter to J. Pierpont Morgan, senior warden of the parish, dated at Cairo, Egypt, January 7th, in which he writes that, while his health is better than it was a year ago, he has definitely concluded that he has not strength sufficient to continue in the rectorship. The letter is as follows:

"CAIRO, EGYPT, January 7, 1906.

"J. PIERPONT MORGAN, ESQ.,
*"Senior Warden, St. George's Church.*

"DEAR MR. MORGAN:

"Almost a year ago I wrote to you saying that I greatly feared my health would not permit of my returning to St. George's, but that for the future I must be content to do easier work.

"I am better now than I was then, but I have definitely concluded that I have not strength enough to continue in the rectorship—no crippled man can do for St. George's what its head should do. You know better than anyone in all my parish, probably, what it costs me to write this—to sever the bands that have bound me for almost 25 years to you all, is beyond words a bitter task.

"In fulfilling it, I am only consoled by the knowledge that some of the things achieved during my rectorship must make for the good of the Church of God at large in the United States.

"What has been accomplished, is under God largely due to such a happy and continuous coöperation of congregation, vestry, and clergy, as I venture to think, has seldom been achieved anywhere.

"You, dear sir, have perhaps done more in aiding my work than anyone else, in a great band of fellow workers where all were brethren. To you, therefore, not as my senior warden only, but as my tried and valued friend, I commit this definite resignation from a post, the holding of which has been as much a delight, as it has been an honor.

"To all the members of my staff, my vestry, and my congregation I give my love and sincerest thanks. I never can repay you all for what you have been to me—or for what you have helped me to do.

"I remain ever yours most affectionately,

"W. S. RAINSFORD."

Mr. Morgan presented the resignation to the vestry last Friday evening, when it was accepted with resolutions of their profound regret and high appreciation of Dr. Rainsford's services, and when the vacancy was immediately filled as stated. The resolutions adopted include the following summary of Dr. Rainsford's work in the parish:

"The Rev. William S. Rainsford became rector of St. George's parish in 1883. He was thirty-two years of age, of splendid physique and in robust health. When he assumed his charge the church was practically without a congregation; with limited facilities for parish work; with small endowment, and with a reputation in the diocese that was little more than a tribute to a memorable past. He lays down his charge after twenty-two years of exhausting labor, impaired in health by the burden of a care of 7,000 souls; with the Endowment Fund increased by $300,000; with a parish building complete in accommodation and equipment and which is a model of successful and useful operation; with a Deaconess House, a Trade School, and a Sea Side Cottage; with an official force of twenty men and women, an army of volunteer workers unsurpassed in numbers, intelligence, and devotion, and with a reputation acquired for the parish as extended as American Christianity. His name is written large in the annals of our religious and civic life, and he will be followed in his retirement by the affectionate solicitude for his welfare of the congregation that he gathered, and by the respect of the many who profited by his teaching and by his personal ministration."

The letter and resolutions of the vestry were read to the morning congregation at St. George's last Sunday. Many seemed to expect this news. Messrs. Low, Schieffelin, Morgan, and other members of the vestry, express deep personal regret. In a personal letter, Dr. Rainsford states that he expects to return to this country, as most of his friends are here.

Dr. Rainsford, whose magnificent work in building up St. George's parish has frequently been narrated, is an Englishman by birth, education, and ordination, and the quite unusual features of his ministerial life are told in his *Preacher's Story of His Work,* wherein his gradual change from the extreme Evangelical to the extreme Broad (so-called) position is narrated. His successor, Mr. Birckhead, is but twenty-nine years of age—Dr. Rainsford was only 32 when he assumed the rectorship. He was born in Newport, R. I., in 1876, was ordained deacon four years ago by the Bishop of Rhode Island, and was priested by the Bishop of New York. He came to St. George's, July 1, 1902, and has been priest in charge since October 1, 1905. He is unmarried, large physically, a strong believer in institutional work. The workers in St. George's are delighted with his appointment.

# Busy Week in California.

San Francisco, January 27.

THE week of the fifty-sixth annual convention of the diocese of California will be long remembered. There were certain new features and certain features of special interest. Taking them in their chronological order, let us say first that a separate account of the proceedings of the House of Churchwomen, the new feature, will appear in another place.

Of the special features, we would mention the Church Club dinner on Monday night; the remarkably able sermon by Bishop Johnson on Tuesday morning, which is to be printed separately; the wonderful missionary meeting of Tuesday evening; the missionary meeting of Wednesday with the added presence of the House of Churchwomen; the dinner on Wednesday evening of the Seminar, followed by the Bishop's reception; the addition to the salary of the Bishop, and the session of the Woman's Auxiliary on Friday.

### THE MISSIONARY CONFERENCE.

Taking these features more in detail, note first: the Missionary Conference on Monday. Dean Hodges, of Massachusetts, spoke with his usual energy and interest upon the necessity of the Church reaching out beyond the four walls of the church building and getting at the people through such means and methods as the people themselves will appreciate. The Rev. Ernest Bradley followed in a short and interesting address, and then Mr. Geo. W. Dickie of San Mateo gave an address on the relation of the Church to the working men. This was followed by an address by Mr. Walter Macarthur, editor of the *Seamen's Journal*, and member of the Sailor's Union.

The whole conference marks a feature of new and special interest and shows it well within the range of possibility that the Church shall show active and intelligent interest in these vital questions.

### CHURCH CLUB DINNER.

The dinner on Monday evening under the auspices of the Church Club was notable for its unusually large attendance. Nearly one hundred men were present, and the speeches made after the dinner were full of interest, full of enthusiasm and of good cheer and hope. The speakers were the Bishop of the Diocese, the Bishop of Los Angeles, Dean Hodges, Mr. A. N. Drown, and Mr. George W. Dickie.

### OPENING OF CONVENTION.

On Tuesday morning the Convention opened at the usual time in Grace Church. The Bishop celebrated the Holy Communion; the Bishop of Los Angeles preached the sermon, which, as said above, will be printed separately. There were 48 clergymen in the procession and a very large congregation in the pews. It was a solemn, impressive service, fitly opening the serious business of the week.

After this service the Convention proceeded to organization and the Rev. M. D. Wilson was elected Secretary for the 11th consecutive year, and he appointed as Assistant Secretaries Mr. George H. Hooke and the Rev. Clifton Macon.

It might be noted here that the attendance of clergy at this Convention was notable for the fact that every clergyman entitled to a seat in the Convention who was within the borders of the diocese and not prevented by sickness was present, with only one exception.

Archdeacon Emery's recent decision to remain in the diocese was made the subject of two or three resolutions of special appreciation, one of which was in the shape of an addition to his salary of $200 a year; another was a resolution of appreciation by the Convention itself; and the third a special resolution of appreciation by the Woman's Auxiliary on Friday. These fitly expressed the pleasure of all that Mr. Emery had decided to remain among us.

The Convention made some effort to use voting machines, but found it impracticable, and the voting machines were returned to Mr. Jordan, the agent of the company here with the earnest thanks of the Convention for the opportunity to test them.

Of the proposed amendments to the Canons of the diocese, those relating to the matter of elections and one supplying an evident omission in section 345 were the only ones adopted.

The report of the Treasurer of the diocese drew special attention to the Randolph Memorial Fund, a fund given in 1898, amounting then to $5,000, from which certain gifts were made, reducing the sum to about $4,300, which sum has been used to make loans to various parishes and missions for the erection of new churches and parish houses and which fund has now resulted in securing property amounting to about $30,000 and at the same time, by the re-payment of loans and the payment of interest on those loans, now amounts to the original $5,000.

### MISSIONARY MEETING.

The missionary meeting of Tuesday evening filled Trinity Church to the doors. The musical part of the service was rendered by an association of six choirs, comprising about 110 voices, in and around San Francisco. These choirs were St. Luke's, the Church of the Advent, St. John's, and the Cathedral mission, San Francisco; St. John's, Oakland, and Christ Church, Alameda. They were under the able direction of Mr. Wallace A. Sabin, organist of St. Luke's, San Francisco. The addresses were by Mr. Jos. C. Astredo, the superintendent of the Boys' Home in San Francisco; the Rev. N. B. W. Gallwey, and Dean Hodges of Massachusetts. They were full of interest and enthusiasm. It was altogether a most notable and inspiring service. The offering taken at that service, amounting to about $90, was designated for the use of the Bishop of Boise, to help in the erection of the building memorial to the Presiding Bishop of the Church. This matter was referred the next day to a committee of the Convention, with the hope that considerable additions would be made to this sum before it was remitted to Bishop Funsten.

### CHRISTIAN PRINCIPLES IN BUSINESS LIFE.

On the second day, on motion of the Rev. E. L. Parsons, it was

"*Resolved*, That in view of the revelations made during the past year of the methods common in the most influential business circles of the nation, and the deplorable failure of Christian men to carry Christian principles into business life, the Convention of the diocese of California hereby expresses its profound conviction that there is no more pressing obligation upon the Christian layman than the application of Christianity to business. Success does not and can not warrant the violation of Christian principles, whether of justice, mercy, or honesty. The obligation to be honest and merciful in business is as weighty as that to be honest and merciful in more personal relations.

"*Resolved*, That a copy of this resolution be sent to every clergyman in charge of a parish or mission in this diocese, with the request that the same be read to his congregation on some occasion of public worship."

### MISSIONARY SESSION.

The House of Churchwomen, by invitation, sat with the Convention at the missionary session. There were reports of diocesan work, and missionary addresses delivered. It was resolved that the Convention endeavor to raise $12,000 during the year for the missionary work of the diocese.

### LEGISLATION RESUMED.

The committee on the episcopal residence reported that they had up to this date collected or in pledges the sum of $33,895; that they had expended for the lot $14,155, leaving a balance on hand of $19,740 to meet the contract price of the erection of the house, $29,000, leaving no provision for any extra expense or for the furnishing of the house. We are glad to say, however, that the furnishing of the house has been taken up by the House of Churchwomen.

The Sunday School Commission report was read by the chairman, showing as its most notable feature the remarkable success of the lectures delivered by Prof. R. G. Moulton, of the University of Chicago. The Commission recommended the employment of a field secretary, and this recommendation was entirely approved by the Convention.

### THE ELECTIONS.

The elections resulted in the reëlection of the Standing Committee and of the corporation of the diocese, the only change therein being the substitution of Mr. D. H. Kane for Mr. W. E. F. Deal, who withdrew. For the delegates to the Missionary Conference there were elected the Rev. N. B. W. Gallwey, the Rev. M. D. Wilson, the Rev. Clifton Macon, Mr. E. B. Beylard, Mr. William Mintzer, and Mr. George E. Butler.

The Bishop read his annual address, which was printed in large part in these columns last week.

### MISCELLANEOUS.

In regard to the matter of the report of the Committee on Christian Education, the Convention referred the matter of the use of the Bible in public schools to a special committee, consisting of Mr. A. N. Drown, Mr. B. McKinne, and Mr. W. E. F. Deal, and adopted the recommendation that the Church should send a message to each family among us and should "compel each family to place the responsibility of Christianizing the body, mind, affections, imagination, and soul of man. Nothing less can be considered if we expect light on the questions that actually confront us."

The committee appointed by the last Convention concerning the matter of uniform marriage legislation made report, and requested that it be continued so as to be able to join hands with the Lutheran and other bodies in regard to the passing of a desired amendment by the next legislature.

It is with considerable satisfaction that we notice the adoption of this resolution: That the salary of the Bishop of the diocese of California be, and the same is hereby, fixed at the sum of $6,000, being an increase of $1,000 per annum.

### OTHER GATHERINGS.

No account of this convention week would be complete without slight reference at least to the meeting in the interests of the Daughters of the King and the Brotherhood of St. Andrew on Thursday evening. Coming as it did at the end of three very busy days for both men and women, it was of special gratification to find so large an attendance, the Sunday School room of Grace Church being almost over-crowded, and the addresses delivered striking a very high note of spiritual development.

The reception to the Bishop given under the auspices of the Church Club on Wednesday evening at the Palace Hotel was one of the most successful held in a long series of years. Nearly one

thousand persons must have been present in the course of the evening and every one seemed full of enthusiasm and good cheer and hopefulness for the progress of the diocese.

But the last thing we mention, and perhaps in some ways the most notable feature of the Convention from a peculiarly religious point of view, was the annual dinner of the Seminar on Wednesday evening, immediately preceding the reception.

It may be noted incidentally that the Seminar resolved at its meeting before this dinner that no wine should be served. This, however, is a merely secondary incident. The marked feature of the dinner was the series of addresses with which it closed. It is not necessary to mention names, but the general topic of the addresses was the greatest need of the diocese.

This meeting, while not at the end of the week, marked, in the judgment of the writer, its very highest point of spiritual achievement, and a particularly notable one, from the fact that the speakers therein were California men. It was a notably high mark of a most intensely interesting and memorable week.

## THE CALIFORNIA "HOUSE OF CHURCHWOMEN."

THE much discussed House of Churchwomen, proposed by the Bishop of the diocese, came into existence on the afternoon of January 23d, in the spacious Sunday School rooms of Grace Church, San Francisco, where the large attendance of delegates and other Churchwomen filled every available spot, many standing willingly throughout the proceedings which lasted over two hours. Five delegates were allowed from each parish and mission in the diocese, and 45 out of 75 were represented by one or more delegates. The Bishop deserted the Convention for the time, that he might formally organize the new House, and made an admirable address of welcome and advice.

The first act of the House was to elect a President *pro tem*, after which it listened to addresses from representatives of the various Church institutions. Mrs. T. P. Woodward gave a brief history of the Maria Kip Orphanage, and of its work; Mrs. J. G. Clark gave an account of the work and needs of the Old Ladies' Home; Mrs. J. O. Lincoln told of the founding of St. Dorothy's Rest, and its beautiful work for convalescent children and weary mothers up in the redwoods of Sonoma County. A committee was appointed on Church Institutions and Charities, to which all these reports were referred.

Nominations were then made for permanent officers, the result of the election on the following morning being: Mrs. George H. Kellogg, President; Mrs. T. H. Woodward, Secretary; Miss Mary Heath, Assistant Secretary. The Bishop declared the choice of President a most happy one, Mrs. Kellogg being a granddaughter of the pioneer Bishop Chase. The Bishop again addressed the House in behalf of the diocese, after which Mrs. A. M. Lawver spoke in behalf of the Woman's Auxiliary.

During her address, the Rev. Mardon D. Wilson, Secretary of the Convention, appeared to present the greetings of the Convention and to extend an invitation for the House of Churchwomen to attend the missionary meeting to be held at eleven o'clock. On due motion the invitation was accepted. The Rev. Mr. Wilson further extended the invitation to the officers to seats on the platform, which was also accepted. An escort, consisting of the Rev. F. W. Clampett, D.D., Mr. A. N. Drown, and Mr. R. E. Wilhoit, appeared and escorted the officers followed by the House of Churchwomen to the church, where the clergy and delegates were standing to receive them. The Secretary met the officers and the Bishop gave them hearty welcome. The west side of the church had been reserved for the Churchwomen, who numbered several hundred.

The afternoon session was a busy one. The Rev. E. L. Parsons spoke on behalf of the Sunday School Commission and asked the cooperation of all Churchwomen in Sunday School work. Mrs. Grant Boyd represented the Daughters of the King and urged the formation of chapters in chapterless parishes and missions. The Rev. Jerome Trivett made a report for St. Luke's Hospital, and the Rev. J. P. Turner reviewed the various departments attached to the Cathedral mission, telling of the work done in the free clinic, free nursing, free medicine, and other charitable work. Miss Anna Hall told of the clothing bureau, in connection with the Cathedral mission, and the Rev. Hobart Chetwood gave an account of the work done in the John Tennant Home in Pacific Grove.

On the third and last day's session it was resolved "to establish as a memorial of this first House of Churchwomen, the holding of an annual service around the Prayer Book Cross in Golden Gate Park as near as possible to St. John Baptist's day, subject, of course, to the approval of the Bishop."

The proceedings were interrupted by a visit from the Bishop and Dean Hodges. The Dean, after his introduction to the House, made a short address, saying that he looked forward to the time thirty years from now when every diocese would have its House of Churchwomen, and he would take great pleasure in saying that he had been present at the first session of the first one of all.

Mrs. Gaillard Stoney spoke for the Church Periodical Club, giving a brief history of its origin and telling of the good it has accomplished. There were practical and complimentary addresses by others, including the Bishop of Los Angeles, and the session closed with the Doxology and the Benediction.

## THE STATES OF THE OLD NORTHWEST AS A MISSIONARY FIELD.

BY THE BISHOP OF MARQUETTE.

THE work of our Church in this group of states began seriously with the consecration of Bishop Philander Chase for Ohio in 1819. For many years he was the only Bishop in this entire region. The first Missionary Bishop was appointed in 1835 to the singular plural charge of Indiana and Missouri. To this Bishop Kemper afterward added charge of the Church's work in Iowa, Minnesota, and Wisconsin. Bishop Chase, having resigned Ohio in 1831, retired to some wild land in Michigan, and became Bishop of Illinois in 1835. Bishop McCoskry came to Michigan in 1836, Upfold was consecrated to Indiana in 1849, and Kemper became sole diocesan in Wisconsin in 1854. He had been for some time resident there, though much of his earlier missionary activity had been beyond the Mississippi.

The General Convention of 1850 is therefore a convenient beginning for our view of the field, as it first saw a resident Bishop in each of these five states, and its reports are instructive and furnish valuable opportunity for comparison.

Bishop Chase was in temper and spirit a pioneer missionary. That he should take up with one form of work, education, as a specialty, was natural. There were no facilities for rapid travel, and those small early educational efforts of the Church yielded very valuable results for many years. But Bishop Chase never had any considerable backing from the East. Instead, he met with great opposition. Besides this, the Church never faced the missionary situation at all until 1831, and then foreign missions received first attention.

In 1850 the reports of the secretary for domestic missions show that the gross amount handled by him in three years was $89,000. This gives less than $30,000 a year for domestic missions, North, South, East, and West. The number of missionaries reported at work was only 92. Bishop Kemper said that his usual offering to a missionary was $250 a year and an outfit, but that this had fallen to $150, *slow pay*. I interpret this as meaning a change from domestic to diocesan missionary relations.

As Michigan had only 30,000 people in 1830, but 5 clergy when Bishop McCoskry was elected in 1835; and as Chicago was nothing at all until years afterward, and as it took 19 years of domestic missions to bring the Board $30,000 a year for our whole country, it is manifest that, up to 1850, no considerable amount of the missionary money of the Church can be charged against this group of states.

After 1854, every Bishop on the ground was supported by his own diocese, although Upfold's episcopal salary could hardly be called support, as it was only $1,000 a year.

The income of the Domestic Mission Board increased rapidly after 1850, but there came new ways of spending it. There was already a Missionary Bishop in the Southwest. Then Scott was sent to Oregon. Kip went to California as a regular diocesan, but took stipends for his clergy, and Talbot went to the new Northwest in 1860. The new fields, then as now, increased so rapidly that older claims were overlooked.

The General Convention of 1874 will be a good assistance to us to note our advance. These five states were still five dioceses, and had developed rapidly. They had also reached the position of important contributors to domestic missions, so that if the contributions of the general Church to missions in this Middle West had been inconsiderable before 1850, they can hardly ever have been a serious drain on the missionary treasury; as by 1874, their returns to the Board had reached $28,000 for the triennium. This was the General Convention after the Chicago fire, and naturally, Illinois appears as almost a non-contributor either to general or to diocesan missions. From 16 to 34 missionaries were reported as receiving stipends in each of the various dioceses, but these stipends must have been largely locally raised, as Michigan reported $19,000, Ohio $11,000, and Wisconsin $20,000 raised for diocesan missions during the triennium. That was 30 years ago. The five dioceses have grown meanwhile to twelve. Contributions from us to the Board soon outstripped receipts from the Board for mission work within our borders. Early in Bishop Harris' episcopate, Michigan freely and voluntarily relinquished her appropriation of $2,000 a year; early in Bishop Nicholson's, Milwaukee did the same. At the present time, including appropriations to special Colored, Indian, and Swedish work, the

* Read before a meeting of the Bishops of the Fifth Department, at Indianapolis, January 24th, 1906, and published at their request, for the information of the clergy and laity of the Department.

entire outlay of the Board of Missions in our borders is $9,000 a year. Our return to the Board last year was $46,000. Our strength, as far as it can be called strength, has been developed through diocesan missions.

I think the conclusion, therefore, is justified that these five states have never been regarded seriously in the New York office as missionary ground. Now have we, the Bishops of this Department, a right to a different opinion? And if we have, how can we make our opinion good?

1. Any part of our country where the Church is weaker than the average, is natural missionary ground for us.

Two only of the states in this Department have a Church population equalling the average in the United States. These are Michigan and Wisconsin; but they have only recently reached this average, and three of the dioceses in these states are below the average. The general average in the United States is about one communicant to each 100 of the population. Ohio has never reached this average. In 1850, her 5,000 communicants were at the rate of 1 to 396. In 1905 her 29,000 communicants are as 1 to 143. She has still 24 entire counties, and 130 towns of over 1,000 people where we have no church, and many of these towns are large. In my own experience, people departing for Ohio have sent back for letters to join the Presbyterian and Congregational bodies, there being no Episcopal church in many miles.

Illinois has never approached the average. In 1850 her 1,500 communicants were at the rate of 1 to each 566, and now her 30,000 are as one to 142. But in the southern counties the proportion is still only as 1 to 450. She has 35 entire counties and 190 towns of over 1,000 people without our Church. Many of these towns are large. In spite of these figures, discouraging to the men on the ground, Springfield, confronting the most of the discouragement, annually pays its apportionment.

Indiana began with the lowest and most discouraging proportion. In 1850 she had only 670 communicants in nearly a million people, 1 to 1,474. At present her 6,700 communicants represent 1 to 393. It is very creditable to somebody that the Church is not dead in Indiana. But there are still 40 entire counties where our Church is unknown, and 105 towns of over 1,000 people. And as to the way in which the Church *is* known, where she is represented, the Archdeacon of Indianapolis is the sole clergyman for seven large towns, averaging 4,500 people each.

Although Michigan and Wisconsin have reached the average, it is only with the assistance of the figures for such centers as Detroit and the Fox River towns. Rural Wisconsin is stronger for the Church than rural Michigan, and while only a few of the new northern counties are without the Church, yet there are still 50 towns in Michigan and 30 in Wisconsin like those above, which have not our Church.

On the count of comparative strength, therefore, we have a right to consider this Middle West as missionary territory.

2. The desirability of opening missionary work depends also upon the character of the population. If the population is accessible in large numbers to our ministrations, if its character is such as to give us an easy approach and effective results, we have a strong appeal for our activity.

(*a*) A study of the last census shows that the population of this Middle West ought to be considered most favorable for our activity. Outside of great cities like Chicago, Cleveland, or Milwaukee, or those like Columbus or Indianapolis, this region is inhabited by 90 per cent. or over of American born people. It is true that some of these are young children of the foreign born, but every year brings them nearer to us.

Marquette as a diocese confronts peculiar conditions. Most of her towns have a foreign population of from 30 to 60 per cent., and most unfavorably derived, except as to the Canadians, and possibly some Scandinavians.

But on the whole this is natural missionary ground because we have something special to say to Americans. And as to accessibility, we have the centre of population, and no one of our states has less than two millions of people.

Further, we are getting the trolley, which is going to produce economy of access to a degree heretofore impossible. The Middle West is trolley land, and hence a land of missionary opportunity.

(*b*) A further reason for missionary activity in our district comes from its educational prominence. When persons take an upward step in culture, they come, though often unconsciously, two steps nearer our Church. Our Middle West is full of universities, colleges, normal schools, operating with many thousands of students year after year, and supplying teachers for a small world. Experience shows that thousands of college students join our Church on a first acquaintance. But many of the institutions established among us are either where we have no church, or the Church is so weak as to be unable to assert herself. Here is where we lose, simply by not getting. No other part of the country has a population more determined to be educated, nor does any part offer more reasonable opportunities. Add a centre of intelligence to the centre of population, and you get reasonable missionary ground.

3. A further claim to missionary enterprise comes from any remarkable showing in results. The figures I have already shown are sufficiently eloquent on this score. Indiana has advanced on her population, as a Church, four times her relative strength in 50 years; Illinois four times; Marquette has trebled her communicants in fourteen years. But there are smaller concrete instances. Can any reason be given why more things like the Church's influence in the region of Nashotah, or Gambier, cannot be shown? Waukesha county, Wisconsin, with only 27,000 people, has 11 or 12 Episcopal churches. A few years ago Waterloo, Wis., a town of never more than 1,300 people, had no church. It is a German town. It has now a handsome church, a largely self-supporting congregation. Rochester, Wis., has developed in a community of 400, an effective work, fostered by only two or three families, other bodies having *abandoned* the region.

Five years ago the general missionary of the diocese of Michigan first visited West Branch, Ogemaw county. There were perhaps five communicants. There are now, church, rectory, 130 communicants, and a record of a revolutionized community.

No community can stand the sole presence of sectarianism for too long. Many people will work with the sects, though not joining them, and when the platform of our Church is put before them, they say: "Why, that is reasonable. I have always believed that. I must have been an Episcopalian all the time!"

4 A missionary claim can grow out of an evident future, or an emergency. The Board of Missions in New York is a poor place to take an emergency. Practically everything sent them is already mortgaged. We have emergencies all the time. Such an emergency is the Canadian immigration into Michigan, which needs to be *met*. Or the claim may rise in other ways.

For instance, Marquette has no great claim growing out of a low average Church population. Her average is fair. But her communicants are scattered, and difficult to group, her climate is severe, the cost of living is excessive, her clergy are isolated, lonesome, hard to get and hard to keep—her population fluctuating, no one seems to come there to live—her self-supporting churches are all small, and twice as many missions would only weaken the outside contributing strength of the diocese. She has the Canadian immigration, and tough backwoods conditions. She has no capitalists, and the income of her mines and woods goes outside. That, these, and the results she gets, constitute her claim. It is a good claim, but it is no better than many others. She has, further, a chance to develop work along bi-lingual lines. It is worth money to try what we are doing among the Scandinavians.

Now perhaps criticism is not the highest form of work, and perhaps there are reasons which remove the sting from the facts I am going to chronicle.

But I do not believe there is any help to be derived from the General Board, unless something new is devised to supplement their work. They have tied themselves up, or been tied up, by precedents. When the work of the Indian Commission was turned over to the Board it had already won a strong sentimental support through the powerful appeals of Bishops Whipple and Hare. To me, an Indian is entitled to his chance, but his claims are no more than another's. It is therefore a fact that under present conditions and appropriations, the Board equalizes Alaska with South Dakota, 375,000 Indians with 9,000,000 Negroes and mulattos, and appropriates only $160,000 to all the White work in this country. Specials usually follow the largest stream. And then the assumption of diocesan independence is always followed by a cut. I do not understand why Marquette's appropriation of $1,200 should have been cut to $800. Marquette's population is *like* Duluth's, except that we have no very large city. It is not so large a population by half, because its territory is less. But the difference is not so very marked as the difference in the appropriation. May I ask whether Marquette could afford to accept $800 when Duluth received $12,000 a year?

And is it not a fact that if missionary money goes to New York from Wisconsin, the worst paid clergy in the Church make sacrifices for those with a larger average stipend?

The claims of the individual diocesan Bishop are not much considered by the Board, because, I think, we are too narrow in our outlook. But my impression is that by a "gentleman's agreement" among ourselves we may have more influence.

Is there not something that we may powerfully use in our large credit balance? I do not mean we should use it drastically. But in my correspondence, the Board always says: "We would like to give more, but we can't." Then the Church does give more, and we are cut down again. Now a united representation coming from 15 Bishops, whose credit balance with the Board is $37,000, to the effect that we think more money should be spent in Indiana, would at least do no harm.

Formerly there were separate commissions appealing for foreign missions, domestic missions, Indian missions, colored missions, Mexican missions, the American Church Missionary Society, and—diocesan missions. To ask Indiana to fill up the general Church's neglect of her, by diocesan effort, is to ask a man to pull himself up by his boot-straps. But since these funds have been consolidated, they have cleared the way for departmental missions, whether through a separate society, or through the general treasurer. My own preference is for another society or board, with headquarters in Chicago; but I would be willing to wait for its development until the work and specials through New York was fully tried.

Our department has never been studied as a field for missions. It has been studied as a collecting ground. I am afraid that every new functionary of the General Board will come more to get than to give. It is true, that "it is more blessed to give than to receive"; but we do not sing that to the babies. There are ages *before* certain responsibilities can be attributed.

Now little perhaps as we can determine, we can easily set a mark, make plans, formulate suggestions. By agreement we can limit the too great rigidity of diocesan lines. By agreement we can pool our issues. I as a Bishop, with little absolutely episcopal work to compare with others, could exchange work for a missionary interest.

If Indiana wants two more general missionaries to carry on something like the Paulist Fathers' "Mission to Non-Catholics," or, in other words, a work like the Church Defence lectures in England, we can all say: "We think this is reasonable: we approve and ask our people to help."

If Springfield wants to colonize a college town, with a house and home, chapel, a lecturer on history, a religious guild, we can say: "This will benefit the whole Church."

If I want a farm settlement in Chippewa county, at a cost of $800 a year, an associate mission centered in a group of mining towns, at a cost of $1,000 a year, if fifteen Bishops let me use their names in approval, I am pretty likely to get what I need. I would rather have it come from the people of this department than from New York, and through a central treasurer than by my own direct appeal.

Suppose we should "highly resolve," as Lincoln taught us, that our apportionment would represent on the whole a reasonable figure, if the appropriations were such as we could approve of, then, I am convinced from correspondence with Dr. Lloyd, that he would gladly receive every extra dollar we can raise above our present achievement, and send it back as special for the "Middle West," if he were authorized to do so.

Perhaps it is needful to say that no sane person wishes to see any present appropriation reduced, and that any proposed advisory control of the offerings of the Middle West must therefore primarily refer to any excess we may contribute above our present achievement. But if we were to double our present offerings through the Board without accompanying designation, the probable return to our own work would be 9-46 of our additional offerings, or possibly only 9-160. We have, however, reached a point where we believe we need everything we can raise on the apportionment, above our present offerings, to be expended on necessary work in our own Fifth Department.

If the general apportionment figures are added to the Woman's Auxiliary apportionment, and to the figures already reached by Sunday School offerings, and we were to send such a sum to the general treasury, it would reach annually the figure of nearly $90,000. That would be double what we send now. Suppose it resulted in $45,000 coming back to us "to strengthen the weak hands and confirm the feeble knees," "to lengthen our cords and strengthen our stakes"; could anyone say we had too much?

Why, many parishes spend more. We have 107,000 communicants among whom to spread the information and make the appeal. We have not yet developed the enthusiastic universal philanthropist in our Church. But the interested help of the 107,000 would be better.

I may add that should any corrections appear necessary in my figures, I do not believe a change of even a large percentage would affect my general reasoning. It would perhaps be impossible for me to say that there are just 190 such towns in Illinois as I have described. But suppose there were only 155; it would be bad enough, and conditions *are* bad enough anyway.

I conclude, therefore, that because she has had little help in the past, has a low average of strength, has a population easily impressed, an educational opportunity, accessible centers, a great future, and shows grand results, this department is entitled to make a strong missionary appeal.

If we could send in $30,000 more, *and get it back,* it ought to be appropriated under joint advice.

The tribute of the West to the East is enormous.

The weekly bank clearings in New York exceed the sum of all the other reported clearings in the United States, and this takes no account of the great trust companies. I believe, considering this enormous tribute of coal, iron, oil, salt, lead, clay, lumber, crops, and money, which this Department pays to the East, we have a claim to say to them: "If we have sown unto you worldly things, is it a great matter if we ask spiritual things of you?"

## EASTER FOR MISSIONS ONLY.

AT the recent Missionary Conference at Denver, Bishop Griswold stated that the Easter offerings throughout his diocese were devoted entirely to missions, and that the amount raised was in excess of their apportionment.

It seemed to me that this statement was the most inspiring and encouraging of any heard during those inspiring days, and that it formed the true solution of the difficult problem of raising funds for missions.

Have we not all been struck with the grotesque travesty of degrading the Easter offering to our own uses—to make good our delinquent pledges towards current expenses, and as if that were not bad enough, to spend so much on costly flowers and professional musicians, to sing our alleluias, that little or nothing is left for Him whose victory we claim to be celebrating; that victory won through the grave and gate of death?

Doubtless others are doing what Salina does in this matter, and we may be sure that the parish or diocese thus honoring the God of their Salvation, finds ample provision for its own necessities. Consider for a moment what might be accomplished if the Easter offering of the nation were used for the lengthening of the cords and strengthening of the stakes. We could, if we had the mind, get our parochial finances in shape before Lent begins, and thus have the fruits of our Lenten self-sacrifice to lay on the altar, a real thank-offering to our God; and who can conceive of the results?

"Prove Me now, saith the Lord of Hosts, if I will not open you the windows of Heaven, and pour you out such a blessing that ye shall not be able to receive it." F. B. M.

## SEA-LONGING.

If I might live and die upon a shore
Where the waves roar,
Sounding on ever without pause or halt,
And I might add to these the rushing breeze,
And satisfy my nostrils with its salt;
And if mine eyes might range the endless change
Of lengthening leagues on leagues of rolling sea,
And I might lead a life of reckless strife,
With winds and waves and waters wild and free—
In silence then I were content to be
Till my soul joined the huge soul of the sea.
But since the gray old roarer rolls afar
Where the sorms are
Over and over sounding wild refrains,
And since the soul of me (Wind of the sea)
Turning again unto his bosom strains:
Since I may see no more the long dim shore,
The great white roarings, nor the rounded sail,
Nor feel the rough storms pass, nor calms like glass,
Nor ride the shattered seas and white crests pale
Chafing, I strain toward where the tall waves be,
Chanting rough storm songs of the bitter sea.

L. TUCKER.

## Helps on the Sunday School Lessons

**Joint Diocesan Series**

SUBJECT—*The Gracious Words of Our Lord and Saviour Jesus Christ.*

**By the Rev. ELMER E. LOFSTROM**

### THE GOOD SHEPHERD.

FOR SEXAGESIMA SUNDAY.

Catechism: Eighth and Ninth Commandments. Text: Isaiah xl. 11; except last clause. Scripture: St. John x. 11-18.

WHEN Moses stood upon a mountain and looked upon the land unto which he had led the chosen people, there came to his lips this prayer: "Let the Lord, the God of the spirits of all flesh, set a man over the congregation, which may go out before them, and which may go in before them, and which may lead them out, and which may bring them in; that the congregation of the Lord be not as sheep which have no shepherd." The first answer to his prayer came in a man named Joshua, "Saviour," who led them into the promised land. There was a deeper and better answer to that prayer when there came One who was also named "Saviour," and who led them into the promised Kingdom of God.

There is a regular and orderly development in the revelation which is made by the Lord Jesus concerning Himself, as that revelation is recorded by St. John. He had made Himself known as the living Bread, come down from heaven to give life "unto the world" (St. John vi. 33, 51). He had declared Himself to be the Light of the world which lighteth "every man" (S. John viii. 12; i. 9). In these there is no mention of a selected or chosen number. The Bread and the Light are present for all alike. Some may accept them and be blessed, while others neglect them, but they are meant for all. We come now to another revelation of Him which marks a distinct advance. As the Door and Shepherd of the sheep, He makes Himself known as related to a definite body given into His care and keeping. These are separated from the world, but not simply for the sake of separation. They are gathered for shelter and feeding. It is still true that no one is excluded who is willing to come in through the Door, but the truth is made known that those who do love and obey Him are a flock brought into a fold where they have care and protection not given to those without.

The circumstances which called out this new revelation help us to understand it (St. John ix. and x.). Jesus had opened the eyes of the man born blind. The man had obeyed when "sent" to Siloam ("sent"), and was made to see. The authorities of the Jewish Church tried to convince themselves and the restored man that there was nothing of divine origin in the miracle. The man was true to his Benefactor. He was true to Him at the cost of his membership in the old Church of God. They cast him out. Jesus found him and made Himself known to him as the Son of Man. The man believed and so was received by Him as a member of His flock, as distinguished from the old Jewish flock, and from the world. Then it is that Jesus begins to speak of Himself as the Door and the Good Shepherd. His reception of the man had been an example of how men might come in through Him as the Door and "be saved." Through Him as the Door, they were also to go in and out "and find pasture." To the obedient, He is a place of safety and security and a means by which they may find the things in the world a source of nourishment instead of a menace to the life they have in Him.

To those who become members of this flock, He is the Good Shepherd. He first speaks of His faithfulness. He giveth His life for the sheep. To save the sheep from the wolf, He is ready to give His life. When the words were spoken, only Jesus Himself knew how they would be literally fulfilled. His words express the value which He placed upon the sheep. For them, as He afterwards explained (vv. 17, 18), He gave of His own will, His life. There is a reason why they are so dear. The sheep are "His own." The hireling careth not for the sheep, but for his wages. The Master's sheep are dear to Him because they belong to Him. They may be astray, or without the fold, but they still belong to Him and He will seek them and find them (St. Luke xv. 1-7). He would seem to indicate that this relationship between Himself and His disciples is the one for which they are fitted by their nature. They belong to Him, and He comes and takes charge of them and so saves them from the dangers and perils which threatened them as long as they are astray.

He explains further how it is that He is able to find and save His own. He knows them every one by name, and they know Him. We need to understand and explain the life of the oriental shepherd to get the force of His illustration. In that land, the life of the shepherd is very close to his sheep. They become dear to him as friends. For each he has a name which is also known and responded to by the sheep. They will answer to their names when called by the shepherd, but a stranger may call the names in vain. When the shepherd folds his sheep he stands in the door and "tells the tale" of sheep as they pass by him one by one into the fold. If one is missing, he knows. Jesus says He is such a shepherd to His sheep. He knows them, they know Him. He gives to each a name. It is significant that it has ever been the custom in His Church to give a name to each disciple as he is brought into the fold in Baptism. His sheep know His voice when they obey Him. All men are called by that voice. All recognize the voice as calling them. Those who show that they know the voice by obeying it, become the sheep of the flock which He loves and tends so carefully.

There is an indication that He was thinking of all His sheep. He knows all by name, and He was thinking of us. "Other sheep I have which are not of this fold." Not the Jews only but other sheep all over the world. Not of that day only but in the days to come, He has sheep and He knows them all by name. He knows you and me. Do we know Him? Read Ezek. xxxiv.; Ps. xxiii.; S. John xxi. 15-17.

# Correspondence

### THE RENDERING OF THE SERVICE.

*To the Editor of The Living Church:*

ON the subject of "The Proper Rendering of the Prayer Book Offices," it seems to me that Mr. F. M. Townsend has struck a note which ought to appeal to all earnest worshippers. I refer to the responsive rendering of the canticles when read. If, when these canticles are sung, they are sung "full" by all, why should they not be read the same way? The writer had not given so much thought to this in regard to the canticles before the reading of this layman's timely word. But there is another part of the service which has always struck me as being strangely inconsistent. In most churches the Psalter is read responsively as dialogue, but the *Gloria Patri* is sung in unison by priest, choir, and people. Now it seems to me that on occasions when it is necessary to have service without the help of choir, the priest and people ought to repeat the *Gloria Patri*, not by alternative verses in dialogue, but in concert. This method would mark the distinction between the Psalter itself and its benediction—the *Gloria Patri*. This would also give the priest a chance to lead the people in the proper emphasis of "*ever* shall be," instead of "ever *shall* be."

Cumberland, Md. T. G. HILL.

### USAGE AT MARRIAGES.

*To the Editor of The Living Church:*

IN an old copy of THE LIVING CHURCH I notice the following among the "Answers to Correspondents":

"When an anthem or hymn is introduced into the marriage service, it follows the question, 'Who giveth this woman to be married to this Man?' at which point the bridal couple pass from their position at the chancel rail to one immediately before the altar, where the marriage vows are taken and the service is concluded."

I take it for granted by "chancel rail" you mean choir rail (or failing a rail, the choir steps). Is not the usual place for the little procession referred to, however, *after* the marriage vows, immediately before the "Our Father"? I have always seen it so.

But in fact, is there either authority or reason for the change of position at all, in the American office? It is ordered by the English rubrics; and this fact has doubtless given rise to the idea prevalent among American ritualists (I use the word in a strictly non-partisan sense) that there *must* be a procession from "the body of the Church" to "the Lord's Table." But our book provides no place for it; every word of our service, except

the Lord's Prayer (which is transposed from a later position) is in the English office said *before* the priest goes to the altar. All the other prayers, the psalm, and the versicles appointed to be said at the altar, are omitted entirely from the American office.

In view of these facts, would not a rational interpretation of the rubrics demand that the entire service for Holy Matrimony, in the American Church, be said according to our rubric "in the body of the Church." *i.e.*, at the choir steps, the passage to the altar occurring *only* when there is to be a nuptial Eucharist, when it would take place during the Introit immediately after the blessing of the bridal couple?

Perhaps some of your correspondents, versed in liturgics, will discuss this suggestion. The "perambulating use" is, I suppose, almost if not quite universal in practice.

Nashville, Tenn., Jan. 30, 1906. James R. Sharp.

## THE RUSSIAN ORDINATION OF DR. IRVINE.

*To the Editor of The Living Church:*

HAS not the significance of Bishop Tikhon's act, in reordaining one of our deposed presbyters, been exaggerated, if not entirely misunderstood? With us the indelibility of Order is a clearly accepted principle. We ordain a man but once to any one Order; if a priest comes to us who has been already ordained by a Bishop of some other part of the Catholic Church, we do not reordain him; and when a deposed priest is restored to the ministry he is not subjected to a second ordination. All this is the authoritative practice of our Church as laid down in the canon law. But among the Russians there is no such definite doctrine with regard to the indelibility of Order. This is admitted in the Russian replies to the criticisms of Bishop Tikhon's act, and is curiously illustrated by what was done when in 1589 Moscow was erected into a Patriarchate. On that occasion the then Metropolitan of Moscow was made the first Patriarch, under the name of Job I., by being actually *reconsecrated* to the Episcopal Office by the Patriarch of Constantinople and the other Bishops who were present. Here is Mouravieff's account of the proceeding:

"Now that the legitimate consent of the see of Constantinople had once been obtained for the independent existence of the Russian Church, the monarch (Theodore) made it his business to take care that the rights of a fraternal equality between the two Patriarchs should in no respect be violated, and that from the very first moment Job of Moscow should enjoy a complete independence of Constantinople. Accordingly at his Nomination* he was ordered to kiss the lips of Jeremiah (the Patriarch of Constantinople), as a brother, and not to lay aside his crozier unless Jeremiah laid aside his, too. His style and address were also changed by adding the prefix Ecumenical Lord. Job did not return thanks standing with a wax light in his hand in the middle of the church, after the ancient order of Constantinople, but they both mutually complimented each other upon the ambon, and so separating, retired with equal honor by different doors. Jeremiah solemnly performed the consecration, assisted by the Synod, and *repeated again over the Patriarch-elect the* WHOLE OFFICE *for the ordination of a Bishop*, as it was rightly thought that a double portion of grace was requisite for the chief pastor of the Church."—(*A History of the Church of Russia.* Translated by Blackmore, p. 129.)

So then we see a Church whose Bishops do not scruple to re-consecrate one of their own number, not because they have any doubt as to the validity of his former consecration, but simply in order to bestow upon him "a double portion of grace." Let us not, therefore, insist that Bishop Tikhon's act in reordaining one of our deposed priests had necessarily any invidious significance. It may only have meant the conveyance of "a double portion of grace" upon the subject, as in the case of the first Patriarch of Moscow.

Philadelphia, Jan. 29, 1906. William McGarvey.

* The Nomination is a separate ceremony from the Consecration.

## "CHURCH UNION IN CANADA"—THE NAME.

*To the Editor of The Living Church:*

THE New York *Independent* in its issue of January 18th makes editorial comment on the "plan of union" among the Congregationalists, the Methodists, and the Presbyterians of the Dominion of Canada. This comment rests under the three heads—"The Name," "Their Creed," "Polity."

The editorial proceeds:

"First, the name, 'The United Church of Canada.' It is an admirable name. As *The Christian Advocate* of this city says, the names *Presbyterian, Methodist,* and *Congregationalist* are all undesirable, emphasizing the separateness of the denominations rather than their Christian Faith" (p. 175).

Believe me, Sir, Faithfully yours,
Terminal, Cal., Jan. 27, 1906. P. H. Hickman.

## WORK IN SOUTHERN MEXICO.

*To the Editor of The Living Church:*

HAVING been appointed by Bishop Aves and the Board of Missions to come down to southern Mexico and establish regular services for the English-speaking colonies, I arrived at Puebla, where I was to reside, on November 7th, 1905. I found no church buildings; no organizations, nothing. For the first three times I held services here in a private railroad car, tendered me by the generous manager of the Mexican Southern Railway Co., and afterwards in the parlors of various members of the congregation. At Oaxaca, I held services at first in parlors; and at Jalapa, I am still obliged to do the same. Now, after great opposition from Rome, we have secured fine, large rooms, which we use as chapels, at Puebla and Oaxaca, at rentals of $15 a month. At Puebla, one lady has donated chairs, and another an altar table; and your scribe, the priest, a large Bible, Altar Book, Service Book, and a cross of oak for the altar. A church named "The Church of the Advent" has been organized, and officers elected and appointed. The congregation, mostly railroad men and families, earning wages none too big, for this highly taxed land, where to live costs three or four times more than in the United States, have subscribed $50 monthly to my salary, and nearly as much more towards building a church in the future. Moreover, they have partly furnished a home for their rector.

At Oaxaca, Holy Trinity Church has been organized with officers; and a guild formed to work for Church purposes. We have a nice room as chapel, but our expenses are heavy. Rent is $15 a month; chairs cost us $3 every service. We have bought a $100 organ on the instalment plan at $10 per month, and lamps for the night service. An altar table and two brass candlesticks have been donated, and also a cross. At Jalapa, a mission church with officers, and a ladies' guild, have been organized; the church being named "The Church of the Nativity." Here we are obliged, on account of Roman intolerance, still to hold services in a private parlor. At none of the three churches have we any altar furniture: no cloths, linen, nor eucharistic vessels. I am using my own pocket set for visiting the sick, which is altogether too small for church purposes.

I write this to solicit earnestly from some of our richer churches in the North and East, contributions in the shape of altar cloths, altar linen, eucharistic vessels, and priest's cassock, stoles, etc. I know many of the churches must have sets that are slightly worn and discarded, lying in their vestries and sacristies. Will not some of your readers help us in this matter, for we are not able to buy at present?

We will willingly and gladly pay the expenses of sending them, if necessary; and surely no Churchman would wish us to worship with a bare table and ordinary table glasses for Holy Communion.

Remember, our congregations are all Americans and English, and our work is not to interfere with the *status quo* at all.

Thanking you, sir, for the space and hoping our first appeal from southern Mexico will not be in vain, I am, Sir,

Yours faithfully,
G. L. L. Gordon,
*Rector and Priest-in-Charge.*

## CHURCH ATTENDANCE.

*To the Editor of The Living Church:*

I WISH to lay a case before your readers generally, and beg them to ask themselves if ever "Thou art the man" in this true history. The other day a friend said to me: "How shocking it is to see the growth of non-church-attendance! There are three other school teachers boarding at the same house with me, all clever, cultured, conscientious women. But none of them goes to church, save as an unusual and quite casual happening."

Privately I could not think it so odd, recalling the speaker's own experience. She is young, attractive, brilliant, most assuredly a lady, highly educated, with two degrees to her name. She belongs to a fine family and she is a Churchwoman among a thousand, both in information and in zeal. She has lived in the village, where she teaches in the High School, for ten months; five months ago she took a class in Sunday School on a

pulpit demand for volunteers. And in all the time of her stay here, not a single Churchman, not even the clergyman (who, of course, had her letter of dismissal, and a very laudatory one), nor the clergyman's wife, has called upon her! She has held two other similar positions in two other towns; in one the rector came to see her, after ten months' residence; in another he came promptly, but none of his people, ever.

Now is it odd strangers do not all attend church as regularly as this woman invariably does? I myself think not. And is not this a curious state of affairs, a peculiar exhibition of brotherly love? For these parishes cited were all in the country, small, and where every one should know every one else. Certainly a newcomer should expect a welcome, and as certainly a rich newcomer would receive it. That is not cheap cynicism; every reader of my words feels in his heart it is axiomatic. If she were rich—that would instantly change the situation.

New York City. FLORENCE F. WOOD.

## THE TYPOGRAPHICAL UNION AND THE EIGHT-HOUR DAY

*To the Editor of The Living Church:*

I HAVE just been shown Mr. Winslow's communication in your issue of January 20th, on The Eight-Hour Day. His last paragraph is news to me, a member of a Typographical Union. Arbitration was not provided for in the law, and we were ordered to refuse a reduction of scale under all circumstances; in fact, we have two towns struck in Georgia because the Unions refused to arbitrate or consider a reduction proposition. I do not wish to burden you, or would write my views at length. So far as seen, your editorial is more correct than all.

Yours truly,

Macon, Ga. W. M. BAIRMAN.

## THE PROBLEM OF THE UNEMPLOYED CLERGY.

*To the Editor of The Living Church:*

WE frequently see references to the large number of unemployed clergy. Yes, there are many idle laborers in the vineyard, whose idleness is enforced and involuntary. These men when they were ordained to the priesthood were asked publicly: "Do you think in your heart that you are truly called according to the will of our Lord Jesus Christ, and according to the Canons of this Church, to the Order and Ministry of Priesthood?" They answering, individually: "I think it." Whereupon the Bishops chose them and ordained them; but the laity of the Church entered into no agreement with them to furnish them with work; and without the coöperation of the laity no priest can work.

The world is divided into parishes, composed of congregations with vestries holding the keys of the gates, which, open or shut as they elect.

Now Christ said to His disciples: "Go ye into all the world and preach My Gospel." They went and found no parish boundaries to impede their progress and prevent the spread of the truth through them, as the ministers of apostolic succession do here in America in the year 1906.

The first apostles were called and sent by the Great Head of the Church. According to the canons of the Catholic Church, a deacon cannot be ordained to the priesthood and appointed to the charge of a church and its altar unless the vestry of said church has chosen and called him.

The first apostles went where they were moved by the Holy Spirit to go, and stayed until moved by the Holy Ghost to depart.

Their successors of this day go only where they are called by the laity to come, and stay until the said laity, directly or indirectly, request them to depart, whether or not the laity of another parish invites them to come.

When the Seventy were thus treated in the days of Christ, they were authorized to shake the dust from their feet as a testimony against the people who refused to receive or keep them, and to go to another place. Another place was possibly open to them. How is it to-day?

If a dismissed minister enters another place without an invitation from the laity, he is menaced by a canon protecting that other place from his intrusion. He is forbidden to read prayers or preach publicly in any place, without the consent of the parish authorities.

And how fickle are the people!

I ask as a question, what I might affirm as a fact, *i.e.*, Is the commission of our Lord carried out, either in its spirit or its letter?

The modern minister, deacon or priest, is commissioned to go to a parish where the laity have called him, and preach the Gospel.

The modern minister, if he is made a Bishop, is commissioned to preach the Gospel within the restricted territorial limits to which he has been elected by the clergy and laity resident in the same. He cannot fulfil Christ's great commission. It is impossible in these days for the successors of the apostles to execute the Great Commission of the Living Head of the Church.

Instead of the Head controlling the body to-day, the body controls the Head. And the laity play battledoor and shuttlecock with the inspired representatives (lower than Bishops) of the very God of very God. Therefore the idle and languishing priests, the broken altars, the scattered sheep.

Suppose the Owner of this Vineyard were to visit it?

Would He be satisfied with the conditions prevalent therein? Possibly He might be; possibly He might make a radical metamorphosis.

The keys of the situation are in the hands of the laity. The ordained ministry, generally, are in their power; though there are a minority practically immune and secure.

He might possibly imitate the eagle, which shakes the nest until all the occupants are tumbled into the air and must fly abroad. It would not be a bad thing for the world if all the clergy, high and low, had to spread their wings for a broader circumference of exertion inclusive of the whole world. They would then, it may be, become possessed with that *esprit de corps* that would leave none idle and unemployed, who have been called of God and ordained by the laying on of apostolic hands to his ministry.

Yours,

F. WASHBURN.

## GENERAL CLERGY RELIEF.

*To the Editor of The Living Church:*

I SHOULD like to correct some misapprehensions which may arise in consequence of the letter of the Rev. Mr. Toll in your issue for January 13th.

His letter, in general, expresses the attitude of fair-minded men in the Church to-day in regard to the desirability of the merging of diocesan and other funds, with the General Clergy Relief Fund; and the undesirability of so many separate and confusing appeals for practically the same object.

But Mr. Toll does not go on to tell of the work the General Fund has been doing, viz.: merging 52 out of the 80 dioceses; and the pension plan it has now in operation, which fulfils the ideals he and others have in mind, as to a National Pension Fund; and which at the same time, rounds out the duty of the Trustees, under the canon, to provide an old age pension for the clergy.

Every clergyman received from this office the papers relating to "Automatic Pension at 64."

That plan is simply offering to contributors a specific object for contributions, namely: the clergy "having reached the age of 64"; for the words of the canon, quite as distinctly and specifically declare that those who have "reached the age of sixty-four shall share in the benefits of the fund"; as that the widow, the orphan, the disabled shall be supported.

Specific "designations" were begun for this object only a short time ago, by certain churches and individuals, and the amount has risen already to nearly ten thousand dollars.

"Designations" are being sent "for Automatic Pension at 64," but the "designation" might just as well have borne any other name, which would have as concisely contained the purpose. Expressed fully, the purpose is: "to distribute to those who have reached the age of 64, without regard to fees or dues or infirmities or locality or years of residence or contribution; by right of years of honorable service—*a pension.*"

In other words: simply upon the basis of the confidential age census of all the clergy in the hands of the trustees. Surely this is "a real pension fund," and it is not forfeitable, and is without "red tape." But there has been a "real pension fund" all along, applying to all classes under the canon.

"Designation" for "Automatic Pension at 64" is simply a method of reaching the clergy of 64 specifically. Beneficiaries under the clauses of the canon, infirm, disabled, widows, etc., have been receiving pensions for thirty and forty years. The General Fund does not stop, as the Retiring Fund, by simply

making its benefits apply to the clergyman who joins the society, and pays his dues, and reaches the age of 60. The General Clergy Relief Fund includes the young disabled man, the old disabled man, the man disabled by age, the widow of a clergyman, the orphan of a clergyman; and it makes to all these payments, without any "red tape," as to dues or fees, or premiums, or age requirements, or diocesan limitations or forfeitures. In fact there is no fund so inclusive, so liberal in the whole Church.

The trustees have said, again and again: "The General Clergy Relief Fund applies no tests, attaches no conditions, requires no payment or membership dues, admits of no forfeiture, but offers its benefits to all clergymen of the Church who may be disabled, whether by age or infirmity, and to the families of all clergymen who die in the communion of the Church."

This is the right way to do it. The clergy are officers of the Church and the Church undertakes to provide for them.

Again the trustees have said, and it has been advertised constantly: "It is the solemn duty of the Church to raise its clergy relief work to the level of its true dignity and obligation, by doing what the Government does, retiring all its officers, after active service, as the General Clergy Relief canon contemplates, with a stipend confessedly earned by a life of self-sacrifice."

The trustees, and the Church officially hold that a man "loses no self-respect or manliness in accepting a stipend which his active service has honorably earned." Unfortunately there have been partisan advertisements and circulars and reports and letters for years that have dilated upon the "humiliating charity" of diocesan and General Funds; that have called their beneficiaries "objects of charity," their grants "gratuities," until many of the clergy have really come to believe in the distorted thing. Fair-minded men, acquainted with the facts, know that the General Fund does not deserve any such discrediting terms. To use such expressions toward the Church's National Fund is to call in question the fairness and the good will of Bishops, clergy, laity, and Conventions of the Church for fifty years, and the saneness of over fifty-two dioceses to-day merged with the General Fund, and is an unkind reflection upon a long list of refined and worthy clergymen and their widows who have been beneficiaries.

In my experience with hundreds of beneficiaries of the General Fund, never has the thought of "humiliation" entered in, and if the blessed company of beneficiaries themselves were to speak, I am so certain of their love and support and appreciation, that I rejoice and am comforted, many times, in the strenuous and pathetic work I have to do, by the fact of it. I repeat, if they were to speak, it would be to disapprove the discrediting words which have been so wantonly applied to the Church's honest effort to do nationally, officially, canonically, equitably, inclusively, the very best thing possible.

Of course the Church must do better, must do more generously, but generosity comes by knowledge, and stirred up interest, and this depends upon the trustees and your agent, who is sometimes appalled and in despair at the tremendous task, and upon the clergy in passing on the information, and upon the laity in responding to the appeal.

Of course it was pitiful, that when the application was made, so many years ago, as Mr. Toll recites, so little could be given to the good Dr. ——, who needed it so much; but after all, as Mr. Toll himself has shown, it was the only help the good doctor could get. Diocesan limitations cut him off. The Retiring Fund could not possibly have granted him anything. It makes no grants. It cannot hear any appeals. It does not help infirm or disabled clergymen or widows. It is a species of insurance; so why compare it at all with the General Fund? Besides, even within its narrow limits, its amounts are trifling. But to-day the General Fund can do better, much better. Beneficiaries in merged dioceses are in some cases receiving up to $500.

When one considers the wide field covered by the General Fund—the whole Church, foreign and domestic; the whole family unit, male and female, young and old; the large list, nearly 500—ought we not to give thanks to God for the good that has been done and the success that has been attained?

Of course, Mr. Toll ought not to have attempted to quote from memory in the matter of the application, nor to build up an argument by "implication" on this basis. Of course the General Fund does not ask as to the "circumstances of children." But neither widows, nor children, nor the infirm man, nor disabled man, nor Bishop, nor clergy, can ask for help from the Retiring Fund Society at all, so why compare it? Its work is within a narrower field. There is just one person, and he must reach sixty, and pay his dues. Even this claim is forfeitable.

With the General Fund there can be no forfeiture. The canon says: such and such and such *shall receive a share of the funds.* The discretion of the trustees is not to cut off (they cannot), but to protect.

Thousands are rising up to-day and calling the General Fund blessed. Thousands write: "God bless your efforts, your wide beneficence, your deep interest and sympathy." Let us not injure the cause by captious criticism, or lead men's minds away from the true needs and the real duty of the Church; nor by wearisome discussions of mint and anise and cumin give cause to the laity for weariness, and a belief that a great deal is being done by reason of our much speech.

One word in regard to Mr. Crook's communication in your issue of February 3rd. He has added still another confusing note. Of course he is wrong in the use of the word "General" as applied to the Retiring Fund. General is the official and canonical title of the General Clergy Relief Fund alone. It is not in the title of the other society at all. The differences are noted above.

ALFRED J. P. MCCLURE,
*Assistant Treasurer of the General Clergy Relief Fund.*
Philadelphia, January 17, 1906.

## THE DECLARATION ON NEW TESTAMENT CRITICISM.

*To the Editor of The Living Church:*

IT seems to me that the Church is indebted to the men who have made the declaration recently published. This position having been so clearly defined, it is to be hoped that Catholic Churchmen will realize their own position more clearly than some of them have done, and will see that *why* we believe is at least as important as *what* we believe. If the foundation of our faith is belief in an Infinite God, it must surely follow that what we rightly believe of Him must be mainly what He has been pleased to reveal to us, as infinite truth must be infinitely beyond the grasp of our little finite minds. So that it seems almost inconcievably childish and trivial to speak, as one of these memorialists is reported to have spoken, of the supposed greater wisdom and learning of this wonderful twentieth century as putting us in a very different position, with regard to Christian teaching, from that of the early Church.

There is one practical question involved in this issue which will, I hope, be fully considered by loyal Churchmen. Supposing that one may retain a certain kind of belief in many of the articles of the Christian faith without resting that belief upon the authority of Holy Scripture, or, of course, of the Church, which assuredly stands committed to a belief in the authority of Holy Scripture, what shall we do about the Sacraments? Can any reasonable being affirm that it is possible to arrive at a conviction of the truth of what the Prayer Book teaches in the offices for Baptism and the Holy Communion through any process of reasoning, or through any other process than faith in what is revealed to us by God's Holy Spirit, through His Word and His Church? And if so, how can it be anything else than awful irreverence for anyone rejecting that witness to use those offices, even although it may be his personal opinion that every word of them is true?

M. A. HAYES.

Geneva, New York.

*To the Editor of The Living Church:*

THE Declaration on New Testament Criticism with the signatures of many prominent Churchmen, both clerical and lay, lies before me, and I have been trying to discover at what abuse in the Church this Declaration is aimed; for manifestly there would be no point in putting forth such a memorial unless the abuse were of a serious nature. What, in short, is its main drift?

Of course it can apply to nothing else than the Ordination Vow, as this is the only restriction which this American Church seems at present to depend upon for the restriction of the clergy. Having taken the vows of the priesthood, this Church seems to leave (as a matter of fact) to the conscience of the individual, his interpretation of its scope and force.

Certainly there is no cause for men to complain that there is any likelihood of "men who patiently and reverently apply historical methods to the Gospel records being lost to the high

office of the ministry," when the Church has permitted her ministers to apply so-called "historical methods" not merely "to the details of the New Testament narrative," but even to the cardinal facts in the life of our Blessed Lord as recorded in the New Testament and embodied in the creeds.

Of what particular restraint, of what single concrete example of harsh and repellant discipline, are these memorialists complaining? Certainly none so recent as to call forth a remonstrance of such proportions.

We look in vain for the adversary, unless it lie in the Ordination vow of the priest, which temerity may set aside but which conscience cannot forget, and so makes cowards of us all.

Let us examine this Ordination vow in its several details and place it beside the Declaration, and I think all will agree that it is the only obstacle to a free and unlimited use of historical criticism.

This Declaration implies that the details of the New Testament narrative are in doubt. The Ordination vow requires the applicant for the ministry to assert three things, regarding the Holy Scriptures:

1st. That they contain "all Doctrine required as necessary for eternal salvation through faith in Jesus Christ."

2nd. That out of said Scriptures he will instruct the people committed to his charge.

3d. That he will "drive away all erroneous and strange doctrines contrary to God's Word."

What other restraint has a priest of the Church to-day than this vow?

Therefore, is it not in order to inquire of these memorialists: Of what restrictions do you complain?

Are you dissatisfied with the Ordination vow? If not, against what other supposed restraint is your memorial urged?

Certainly there are certain things of which our English brethren may justly complain and in which we have no share; but against what particular restraint are the memorialists proclaiming, in which we as American Churchmen are guilty of keeping out able men who would grace the ministry of the Church?

Either this Declaration is against a real abuse, or it is a Don Quixotic attack upon windmills.

Let us leave the glittering generalities of high sounding phraseology, so eloquent in concealing thought, and let us hear the real impeachment of this American Church.

Where has anyone been restrained other than as he may see fit to depart from a strict interpretation of his Ordination vow?

Whose patient and reverent historical criticism is this Church curtailing? Dr. Newton's? Dr. Worcester's? Dr. Crapsey's? Why, if these men are all honorable men, should they ask any greater latitude?

If they are loyal to their Ordination vows, why should not other able and reverent disciples of historical criticism follow in their train? Certainly if they give vent to peculiar views and strange doctrines, they cannot complain at the liberty of speech of other American Churchmen. What other restraint have they suffered than the indignant repudiation of their views by those who construe more strictly the vows of Ordination?

Let the American clergy beware of signing Declarations that mean nothing or mean more than they openly avow.

As for myself, I should like to hear the need more dwelt upon and to know clearly and in the open what greater latitude is wanted than these gentlemen, whom I have mentioned, now openly claim.

Faithfully yours,

IRVING P. JOHNSON,
*Rector Gethsemane Church, Minneapolis.*

Feast of the Purification.

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*To the Editor of The Living Church:*

I AM in receipt of a letter, signed by a number of clergymen and laymen of our Church, concerning which I would like a little more light. The drift of the document is as follows:

1. They plead for freedom in the earnest search for truth.

2. They ask especially, for freedom of enquiry as to the historical accuracy of the New Testament.

3. They fear lest zeal in prosecuting this equiry may stand in the way of the ordination of men who, otherwise, are fully qualified for the ministry.

4. They are convinced "that it is not without grave peril that any of us should build the faith of souls primarily upon details of New Testament narrative, the historic validity of which must ultimately be determined in the court of trained research." [Do they mean such details as the Virgin Birth, the Resurrection, and the Pentecostal Gift?]

5. They assure me that "whatever historic revisions await us," the faith of the Church will be in no danger [which shows a due regard for vested interests], because that faith "will stand, without risk and without discontinuity upon the spiritual foundations to which Christian experience and the Creed of the Church alike bear witness."

The confusion in my mind arises chiefly from this last. I wish I might know just what spiritual foundations they mean, and also whether they can point out any respectable amount of Christian experience which has not been the fruit of faith in the historical accuracy of the details of the New Testament narrative, and more especially those which embody its supernatural element.

Furthermore, since the Creed is but a rehearsal of the main details of New Testament narrative, and since its acceptance rests upon the "sure warrant of Holy Scripture," what will be the value of its witness to "spiritual foundations" if the principal of these details shall be pronounced unhistorical? Again, may not too great stress be laid upon "spiritual foundations," and the evidential value of Christian experience? Every form of belief is fortified in the minds of those upon whom it has laid hold by the testimony of an inner voice, and a very great many people get much comfort out of religion who persistently and defiantly apply principles of action that are totally at variance with the teachings of Christ. Feeling sure and being right are two very different things.

I do not see how Christianity can be divorced from its basis of objective fact, or how it can divest itself of its essentially supernatural character and live. Was it not by means of the rehearsal of the "details of the New Testament narrative" that the Church was originally planted and spread abroad? Could you accomplish results in mission work to-day by preaching "spiritual foundations" and presenting the facts of Gospel history as possibly true but unimportant?

There may be a question in the minds of some plain people as to the honesty of using the New Testament as a clergyman of the Church must use it, while in doubt as to its essential accuracy in matters of fact. If a scrupulously honest man is being sued for a fortune that is in his possession, and if he feels that the claim against him may be proven, he will hardly go on spending the money as though it were his own. Nor would the law allow him to do so. And how we can read the lessons in the services and observe the feasts of the Church without "building the faith of souls upon the details of New Testament narrative" is extremely difficult for me to see. Indeed I cannot see it. But this aside, I do not understand how there can be any satisfaction in such a use of the New Testament if the sacred record really means anything to one; that is if one's confidence in the present and hope for the future is really based upon one's belief that one stands in a relation to the divine Lord Jesus Christ. If one's faith has another foundation than this and the New Testament only provides a means of earning one's living or of passing the time, then why keep up the sham?

I wish that the clergymen and laymen who have written me, would explain themselves on these points. Personally I believe in the unvarnished truth. Let us have it and abide by it by all means. But I do not think we are as yet obliged to put the New Testament facts upon the doubtful list, and I do not believe in surrendering on a mere unsubstantiated demand. Nor do I feel that self-constituted "courts of trained research" are always trustworthy. Their conclusions are subject to too much revision and there are always so many things that are never dreamed of in their philosophy.

I surmise that in the progress of New Testament Criticism, the Virgin Birth, the Miracles, and the Resurrection will be the principal objects of attack. If these "details of New Testament" narrative shall be proven unhistorical there will be nothing of especial value left. Certainly the Faith of the Christian ages will have passed away. The issue in this matter, then is the truth of Christianity. Let us keep it clear and not cloud it over with vague and meaningless generalities.

Melrose, Mass. PAUL STERLING.

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## A USEFUL BOOK ON THE CHURCH.

*To the Editor of The Living Church:*

WITH the desire to be of service to my brethren of the clergy, I write this to call their attention to a little book which I have just read for the first time. The title of it is:

*Plain Words on the Holy Catholic Church,* by the Rev. Vernon Staley.

This is by all odds the best little book of its kind I have ever read—positive, loyal, attractive, kind in spirit, and absolutely unanswerable. It should be read and studied by every candidate for Confirmation. It must be known to many of the clergy. Let those to whom it is unknown, read it for themselves.

Burlington, N. C. M. A. BARBER.

## THE CHURCH IN THE MIDDLE WEST.

*To the Editor of The Living Church:*

IN the discussion of the Church in the Middle West my experience in one place may be typical of many. I found a small frame building, crowded almost out of sight by other buildings, on a back street.

The interior is quite plain and there is a poor reed organ. This is a large town and we are expected to compete with most splendidly equipped plants of the denominations, where they have fine pipe organs and large paid choirs. One great, splendid organization has almost swallowed the Church. It has added to its membership many who ought to be in our church, and who would have been had they found it open, attractive, and prosperous. Meantime, what can we do, while we have a struggle to maintain services—no rectory and no immediate prospect of increased funds for the support of the Church?

If we could move to a good location and buy a rectory, we might have better standing in the community and possibly make some advance. It seems to me that large churches ought to help little ones on their feet in large towns where much might be accomplished if only there were the necessary equipment. R. BANCROFT WHIPPLE.

Creston, Iowa.

## THE CALL OF THE WEST.

*To the Editor of The Living Church:*

I HAVE read with great interest the very graphic statement by an earnest missionary on "The Call of the West," and I trust that his words may awaken interest in the study of actual conditions with which the Church is confronted in this Far West country. Of course my observation can only be of value in regard to what may be called the interior Pacific Northwest, but what he says concerning eastern Oregon may be in a measure applied to southern Idaho and western Wyoming, with the exception, perhaps, of some few towns where better conditions prevail. Missionary Bishops, as well as missionaries, are called on to meet the most perplexing problems of a new country with inadequate means, and the very nature of frontier work suggests that it takes a great deal of faith and courage. The religious and social conditions that confront the Church worker are in some respects more complex than in a heathen land. I do not think we ought to be unreasonable, however, in estimating the situation, or fail to remember that our Board of Missions and our liberal givers have to study the map of the world, and that we must not expect to monopolize in this Western work their entire attention. There come before my mind's eye, memories of noble men and women who have had religion and patriotism enough to give great help to our Church work in the Far West, supplementing the Board by specials suggested by the emergencies of a new country. Then again, the country is in an elementary condition; both people and centers are shifting to some extent, and we can afford in many cases to make haste slowly. I cannot help feeling that the Church has, taking it as a whole, done a noble work, and had a molding influence in the Far West for which we may all be thankful. The very conditions of a new country into which all kinds of people are pouring, exclude the hope of rapid spiritual progress. There is undoubtedly a call of the West to the East growing out of its crudeness and materialism, and we trust that our benevolent Church people who have the means and the Christian love to help those whom they never expect to see, will hear this call, for both patriotism and Christianity suggest such benevolence. It is simply obedience to the law of Christ, which is the law of sacrifice and sympathy.

Let us remember, however, there is also a call on the West to do its duty, and not to go back to the wild by being unreasonably indifferent to Christian effort in its behalf, or exhibiting more disregard for the Gospel than the heathen that know not God. Certainly nothing that I have seen here would justify the position advanced by some, that the West should have attention at the expense of foreign missions. On the contrary, if once there could be established a realization of duty to help others to Christ, the problem of Western missions would be solved to a great degree, for the only Christianity worth the name is based on the spirit of sacrifice. It seems to me, therefore, that we have all got to make up our minds in solving the problems connected with Western work, to do the best we can with our resources, knowing that somewhere, and with some people, the message will be blessed.

There are peculiar difficulties that make a very heavy strain on our missionaries, and I sympathize with them to the fullest degree. They deserve and ought to have all the help they can get. We find public opinion, as a whole, good-naturedly indifferent to all religion, the chief thought being centered in business, politics, and pursuit of pleasure. While the missionary does not meet with active opposition, he encounters difficulty in the careless, if not immoral, coloring of the social life; and in bringing the Church's message to widely separated communities, the chill that comes from indifference, Mormonism, Christian Science, and other vagaries in religion and life that grow out of the intoxication whereby liberty ofttimes takes the form of license. Here dark forces of evil have to be encountered, even by missionary leaders, with small resources and great responsibilities, in what is sometimes a lonely and depressing struggle.

Still, there is much to be put down to the brighter side. Slowly and surely progress is being made. The cause of religion and morality is winning the battle. Our missionaries, schools, and hospitals are doing a quiet but effective work, and what has been expended for their support has not been wasted. The morning of a better day is coming. Instead of being discouraged, we have every reason as a Church to go steadily on, with the assurance of final victory in winning the West to Christ. Here and there will be communities that will resist assimilation and persecute, or be indifferent to, the Church; but this is no new thing in the history of Christianity, and does not deserve undue notice. Let us rejoice that in the main we can write on our banners, "Progress." Let a helping hand therefore still be stretched out, while an interest in religion we do not find existent, may be created. There is much to do in the West, much to bear, but the loudest call of the West would be un-Christian and selfish, and therefore ineffective for the upbuilding of the Kingdom, if it caused us to forget the only motto of a living Church, that Christ is for the world, and it is our duty to pray and work for the winning of the *whole* world to Christ. JAMES B. FUNSTEN,

*Bishop of Boise.*

## STRANGERS AT THE CHURCH OF THE INCARNATION, NEW YORK.

*To the Editor of The Living Church:*

THE experience of your correspondent of January 27th at the Church of the Incarnation, New York, must have been quite exceptional. It certainly does great injustice to the parish and rector. I should be sorry to believe the "very important individual" who blocked the entrance was the sexton. It is quite unlike the sexton of said church to be discourteous or gruff to anyone. If there is any one thing above another he is noted for after many long years of experience as sexton, it is his civility and kind attention to strangers. I have often been to the church before I knew him personally as he knew me, and always received polite handling.

Recently a friend of mine went to New York to live. He is a devout Churchman, has long been a vestryman in the parish from which he came, and knows what good behavior is on the part of a sexton. Like many another going to this great city with its numerous churches, he was in doubt what parish to select as his spiritual home, and so he did as many another good man has done before him, visited from Sunday to Sunday the various churches. He told me his experience—it was considerably varied, but the one church of all others he mentioned, and was not a little enthusiastic over was the Church of the Incarnation. It was there he was made to feel at home by the cordial welcome he received from the sexton or usher who seated him.

I do not belong the parish of the Incarnation, nor am I in any way officially conected there, but as an occasional attendant, my experience has been quite the reverse of your correspondent of January 27th. Let him try again when next in New York, and doubtless he will find that Dr. Grosvenor's church at 35th St. and Madison Ave., is not only "intended for the whole community in the midst of which it is placed, but intended also for all strangers who tarry in the big city over Sunday.

H. B. HITCHINGS.

## WOMEN NOVELISTS AND THEOLOGY.

READ BEFORE THE CLERICAL BROTHERHOOD OF PHILADELPHIA ON JANUARY 22, 1906, BY THE REV. R. A. EDWARDS, D.D.

THE number of new books published each year has been estimated at five thousand. Half of these are novels. They range all the way from the dime novel, to what is called "classic" literature. There are few clergymen who have not felt the relief which a clean, clear-cut novel sometimes gives a jaded mind and the inspiration it affords the imagination, besides the stirring up of one's sympathies. But every faithful pastor must be solicitous as to the character of his people's reading in the intervals between the Church's services.

As far as my observation has gone at home and abroad, I am constrained to say that if Horace Greeley was right, when he spoke of the Sunday newspaper as a "social demon," then I am not far wrong in calling the modern novel, the Church's demon. Men unfit themselves, in a measure, for the joys and communion of the morning service, by previously poring over the Sunday newspaper, and women in the afternoon dissipate the sacred effects of the same service, by devouring some novel. A clergyman connected with a publishing house told me recently, that all Church papers were having a struggle for existence. It would seem that they may have to go while the Sunday newspaper and the novel have come to stay, unless a change comes over us.*

The character of novels has undergone a great change in our time. A generation ago the standard writers were such men as Sir Walter Scott, Thackeray, Dickens, Hawthorne, Washington Irving, and Fenimore Cooper. Women novelists were then few and far between—Charlotte Bronte, Mrs. Charles, Mrs. Prentiss, and a few others. But now, women are among the most powerful and popular of writers: Marie Corelli, Mrs. Frances Hodgson Burnett, Mrs. Cath. C. Thurston, Mrs. Humphrey Ward, George Eliot, and Helen Jackson.

In other days, the subjects then treated related to romance, chivalry, or sociology. To these has been added in our time that of theology. Like all literature, novels represent the tenor of thought of the age in which they appear, and so, Theo. Munger is probably right when he says: "The present restlessness in the world of theological thought, is due largely to the fact, that the teachings of literature have prevailed over the systems of theology." Dr. Shedd, of Andover, wrote: "Much has been said concerning the conflict between science and religion, but the conflict between religion and literature is more serious. The scientific class is a small one, but the literary class is a large one. Where *one* person is made skeptical by a materializing physics, a *hundred* are made skeptical by an infidel belle's letters." There is something startling in these deliverances from sources so intelligent and eminent. And yet, how utterly irrational is such a condition of the public mind. Were ministers to set forth Digests of Civil Laws or Systems of Pathology and Therapeutics, how, not only lawyers and doctors would *smile* but how the world would *laugh;* and yet, people who make no pretention to having studied the Word of God or standard works on religion or theology, will disport themselves with a lofty flippancy in scenes where, we may well believe, angels would fear to tread.

Let us glance briefly at the views of some of these forceful and brilliant writers whose gifted minds, alas! do not bear the reflex image of Christ.

1. Mrs. Humphrey Ward. She is the granddaughter of the famous Dr. Arnold of Rugby and niece of the distinguished Matthew Arnold. She has had rather a chequered career, which may have had its influence upon her mind, as well as character. She was born in distant Tasmania in 1851. About this time her father became a Roman Catholic. Returning to England, his daughter came with him, and in 1872 she married Mr. Ward, a tutor at Oxford. The last I read of her in this relation was that she and her husband were not living together and a divorce was being spoken of. I saw her once at a gathering of "advanced thinkers" in St. Martin's Hall, Trafalgar Square, London. She is a woman of striking appearance—above the average in height, with a Roman nose and piercing eyes. Her voice was simply perfection—the sweetest of any English woman I ever heard speak. She read an essay that morning upon "Reason, Conscience, and Dogma." There were no flings at spiritual religion, as in *The Marriage of William Ashe* and others of her works, but there was not a single word about faith which glories Reason, or sin which has seared the Conscience. I was glad to hasten away from the small company of less than two hundred people to the great Albert Hall, where an inspiring missionary service was being held under the auspices of the English Church Congress. The change of mental atmosphere was decidedly refreshing. But Mrs. Ward is best known to most clergymen, probably, by one of her earlier works, *Robert Elsmere.* She is ready to impugn the reliability of the Gospel record, because it comes from a far-away age. She says: "Testimony like every other product has developed." Not at all. A truthful man in our time is no more truthful than was he who more than three thousand years ago cried: "Take from me the way of lying." Remoteness in time, or distance in space, have no power to weaken a truth, or destroy a fact.

Once when in London we were invited out to a concert at Kneller Hall, where all the bandmasters of the English Army are trained. There were one hundred and fifty instruments engaged. One of the corneters was a black man from Lagos, West Africa, whose lips were so thick that it was necessary to have the mouthpiece of his cornet distended. The commandant told me that he had come in from skating on the Thames one wintry day, and sitting down, he wrote to his mother in Africa about it—telling her, so as to make himself intelligible, that he had been out "walking upon the river." His mother at once indignantly replied: "Don't try to make a fool of your poor old mammy by asking her to think that you walked upon the water." David Hume and others have asked us not to believe miracles because they have never seen them. What is this but to repeat the fallacy of the poor old ignorant African woman—who having never seen snow or ice, thought it impossible that such a thing could exist as a frozen river?

Character, past and present, it is true, has much to do with the value of one's testimony; and so we find that while the pagan persecutors assailed the Creeds of the early Christians they did not attack their characters. That "the testimony of such men should be false, would be in itself more miraculous than the greatest prodigy recorded in the Bible."

Mrs. Ward has always seemed to me to be the chief priestess of the new Gospel of Humanitarianism. Her Elgood Street Hall, which depicts Toynbee Hall, a structure which some of us have seen in London, and with whose working many of you are familiar, gradually supplanted the Church of Christ in the mind of the young minister, Robert Elsmere. The ministry of the Word and Sacraments seemed to be lost sight of in his efforts to secure better drainage and other home comforts for his people. His chief aim was not so much to uplift the cross of Christ and draw men to it, as to amuse and entertain them. They were not to be so much saved from sin within, by divine grace, as to be burnished and rejuvenated, by a sort of moral massage treatment, from without. And sooner or later spiritual paralysis ensues, as in the presence of sorrow, suffering, and death, the poor, weary heart with no arm of promise to rest upon, and no light of hope to cheer, *collapses,* in its futile efforts to live without a personal God and Saviour.

Another female of wonderful powers of thought and feeling was Mrs. Mary Ann Cross, better known to most of us as "George Eliot." I saw it stated recently in a leading newspaper that she was an atheist. But this is scarcely correct, although it may be true as Mr. Mallock puts it, that "she was the first great godless writer of fiction that has appeared in England." She never got completely away from the sound Scriptural training of her childhood. She never quite gave up the reading of her Bible. Another has well said: "The spirit of Christianity lingered with her, though its creed was gone."

Foremost among female writers of fiction before George Eliot was Jane Austen, whom Lord Macaulay denominated: "a prose Shakespeare." But perfect as she was in her portraitures, there were heights and depths in human nature she never realized, passionate experiences in life she never attained, and profound sorrows she never fathomed, as did George Eliot. The London *Spectator* spoke of the latter's *Middlemarch* as one of the great books of the world, while another eminent critic says: "It is the greatest novel of this generation, and we doubt if, as a philosophical analysis of human character, it has ever been surpassed."

She certainly must have been a wonderfully fascinating woman intellectually. I never saw her, but our physician one summer in the Isle of Wight, who was himself a literary man and had met her at Lord Tennyson's, said: "She was painfully homely, having a face like a horse." But he added: "As soon as she engaged you in conversation, you forgot her looks in the charm of her thoughts and the beauty of her language."

While we are free to say all this, we are yet sorrowfully compelled to admit that her theology, so far as she has any, is

Christless. The doctrine which we call Providence, she ignores. She represents man as borne away on a stream of events, over the course of which he has no more control than the chip has over the current which bears it to the sea. She holds the views of Mrs. Ward as to the miraculous, and treats our Blessed Lord as only an enthusiast. Hence He is never presented as the Man of Sorrows who comforts and upholds weary hearts. As we turn over her pages we realize that she is a sort of feminine Jeremiah, whose heart had been wrung by some deep sorrow. But to her credit be it said, she never approaches the indelicate or the impure, as does Mrs. Thurston in a book which was simply devoured last summer by a certain class of novel readers.

As Christ was nothing to her here, so she was to be nothing to Him hereafter. While the Bible represents the Saviour as yearning over the souls of His redeemed, and waiting to welcome them to the rest of Paradise and the glories of heaven, her desolate heart moans forth the sad refrain:

"Oh may I join the choir invisible
Of those immortal dead who live again
In lives made better by their presence."

She thus hoped to live only in the thoughts and feelings of others, but not with her God. She discredited the doctrine of a personal immortality and apparently laughed at the solemn query: "If a man die, shall he live again?" For the simple-hearted service of the Gospel—which she had learned as a child—she now substituted the Religion of Humanity. Not a personal God, but collective Humanity was now the divinity to be adored. She ignored the blessed truth that "We are laborers together with God," and declared practically: "You cannot help God—man needs your aid and sympathy." Her writings became more or less imbued with the godless principles of Comte's philosophy of Positivism.

But the darkest shadow cast by George Eliot was not that of diction, but of life. She assumed marital relations with George Henry Lewes—a man whom she could not marry because his wife was living. Not long after he died she was legally married to a young man named Cross, and on her tombstone in Highgate Cemetery, London, are the names "Mary Ann Cross—'George Eliot,'" but not a word as to Mr. Lewes, by whose side, however, she is buried, and with whom she had lived in an unholy wedlock for twenty-four years. She bore the name of Cross for seven months. I cannot turn away from her grave without calling attention to a monument in the adjoining lot, erected by husband and children to the memory of Mrs. Marshall. The simple inscription reads:

"A true Christian, who lived and died resting upon the finished work of Christ. A loving and devoted wife and fond and tender mother." How different the thoughts awakened and the lessons suggested by the two monuments!

I have thus drawn special attention to Mrs. Ward and Mrs. Cross, because they seem to have prepared the way more than any other two literary characters with whom I am familiar, for that theological cloudiness which overhangs not a few of our pulpits, and for light and trifling views of marriage. Never were truer words penned than those of Mrs. Elizabeth Barrett Browning: "The great want of much of our modern literature is, to have Christ wave His bleeding hands over it all." There is a wild craze, as in Athens of old, for some new thing. Men seem to be trying to get away as far as possible from the shelter of the cross in their hearts, and from the guidance of the Bible in their beliefs. We seem to be drifting on a bright summer sea of pleasurable fancies, with no compass of truth to direct, and no rudder of authority to guide. But what about reaching port under such conditions?

If the Ordination Service and the standards of the Church speak as the English language does elsewhere, then there are prophets who prophesy falsely and the people love to have it so. Men, instead of trying to avoid error, seem tempted by the glamor of so-called originality to show how near they can go to it without danger. Alas! some of them, like the clever skater who tries to show how near he can go to the danger point without going in, miscalculate, and sink to oblivion, in the chilling waters of irreverence, incredulity, and skepticism. And so a distinguished writer on the other side of the Atlantic has felt called upon to warn (and, let us hope, successfully) "against those who think it of more importance to allay the irritation produced by those who make no secret of their dislike of all creeds, than to avoid increasing the anxiety of those who contend earnestly for the faith once delivered to the saints." Yes, it is our bounden duty to be *positive*, as to what we think of God, just as it is imperative to be *honest* in business. But alas! in our Church to-day a spirit of wild license is abroad that tolerates anything from the falsities of Romanism to the baldness of Materialism. And as we have said at the outset, much of this is due to the pernicious character of the light literature of the day. A well-known publisher said to me lately: "You clergy know little of the rottenness of the public on this matter. The smart set, when they come in here, say, 'What have you new that is snappy and smutty?'" After naming several such works recently on the market, he reached the climax when he said that not long ago he was approached as to publishing a book with the startling title: "Are there Rocking Chairs in Heaven?"

Another publisher to whom I wrote, presented a better outlook in his reply. He said: "Of the books which have had a sensational sale during the last twenty years, such as *David Harum, Quo Vadis,* etc., I only know of one that started with them that has a steady sale to-day, viz., *Ben Hur.*" That, at any rate, is a gleam of hope upon a dark subject. It shows that Christ has yet a strong hold upon American readers.

Would that the gifted and talented women of our Church who have leisure, could see what an opportunity is afforded them of giving their country a clean, pure, light literature! Would that some of our wealthy philanthropists could become interested in such a project! Then might an association or order be established that would do a work for the mind, that the worthy Order of Deaconesses is doing for body and soul. Such work would soon gather a rich harvest pecuniarily as well as morally. Mrs. Ward received $90,000 for *David Grieve* in two months.

And what a good thing it might be if there were a general committee from all churches, of qualified persons, who would examine and commend books for parish and Sunday School purposes. Now one has to read so much trash before he gets hold of a good book.

A question arises. Is there much use of the Episcopal Church inveighing against the evils of divorce, while upon her parish shelves appear as standard works the writings of Mrs. Ward, Mrs. Frances Hodgson, Mrs. Cross, and others? May not our young people be more injured by their examples than benefitted by their pens?

As to the clergy. Might it not be well for them to ask their people "to give heed to reading," and to see that the home literature is clean and pure? Teach them to value truth more than style, and to give theology, or the knowledge of God, the first place in all researches. As another has beautifully said: "Let us give theology recoronation and make it once more what it used to be, among other sciences, the Queen in the midst of her retinue, the Sabbath among the days of the week."

* The Church of England has no such difficulties with her Church papers. The reason for this, is perhaps that England may be said to have no Sunday papers.

## A PROCESSIONAL HYMN.

[Written for the Consecration of St. John's Church, Jersey City, by Miss Lillian C. Pitcher.]

O God of Hosts, whose glory fills the heavens,
Whose Spirit broods o'er earth and sky, the same,
We pray Thee come and bless this holy temple,
Reared by Thy children, to Thy sacred Name.

Keep Thou this church from all evil, we beseech Thee;
Within its walls dispense Thy saving grace;
Stretch forth Thine hand, to keep it from defilement,
And make it, always, Thine abiding place.

Bless Thou the labors of this congregation;
All they achieve is due to Thee alone;
And as they worship at this consecration,
So may they bow at Thine eternal throne.

Fill every soul with faith and loving fervor,
Tune every heart and will, in sweet accord,
That each may be Thy consecrated temple,
And shed Thy love, and peace, and joy, abroad.

To God the Father, Son, and Holy Spirit,
May praises sound through sky, and earth, and sea,
Till all creation sings the hymn of glory,
And echoes ring through ages yet to be.

DEATH to a good man is but passing through a dark entry out of one little dusky room of his father's house into another that is fair and large, lightsome and glorious.—*Anonymous.*

## HEROIC PRAYER.

By the Rev. Wm. White Wilson.

BELIEVING in God, it is natural to pray. Our minds necessarily go out to the beneficent Ruler of the universe in adoration and praise. In our prayers we acknowledge His greatness and goodness and draw near to Him in communion and fellowship.

The highest aspirations and holiest feelings are developed through prayer and we are moved thereby to upright conduct and virtuous living. Throughout the Bible we are urged to the exercise of regular prayer that we may realize the presence and power of God and be continually moved to the performance of duty as obedient children of our Heavenly Father.

But prayer is also the means of seeking God's help in all our earthly need. We are impelled by our necessities to seek divine assistance in meeting the many duties which devolve upon us. We feel our inability to fight unaided against the evil which meets us continually. We are often so painfully conscious of human weakness, natural infirmity, and inclination toward what we know is wrong, that we instinctively look to God for the grace and direction which He alone can give. It is therefore in entire sympathy with our natural impulses that we are told in Holy Scripture that God will answer our prayers. We are therefore encouraged to pray by assurances that God hears us and by many promises that He will answer prayer.

But prayer must not be inconsistent with the reason God has given us. It does not seem right that He should answer prayer in a way to excuse people from the performance of duty or to gratify them in the enjoyment of selfish ease and pleasure. Much discredit has been brought upon the Christian religion by the arrogant and supercilious manner in which self-righteous followers of Christ have claimed a freedom from the toils and cares of life which involve so many of our struggling fellow creatures. The toiling masses cannot understand a religion that means favorable conditions for a few with cold indifference toward the struggles of the many. The Bible nowhere encourages a life of ease and pleasure and does not promise answers to prayer that will give immunity from the cares and struggles of life. The prosperity promised is in the line of duty and for the purpose of continuing more effectively the struggle against evil. God does not deliver cowards, but relieves and encourages soldiers; He does not favor shirks and sluggards, but refreshes and stimulates workers.

Many false ideas with regard to prayer and God's promises to answer arise through misinterpretation of the Word of God for selfish ends. There is nothing in what He promises that will countenance injustice or partiality in the administration of His providence. There is no promise to hear all prayers by whomever offered. There is no foundation for the theory that any persons can have what they ask of God if they believe they have it. In a few cases where our Saviour said that those who came to Him were healed according to their faith, He meant their faith in His personal power to heal if He was disposed to do so, not in any power or faith of theirs to make Him heal them. So in the prayers we offer in faith, we have answers because we believe He will administer righteous judgment to all men.

Many people pray for things that would involve injustice to their neighbors. Often prayers are offered by different people that contradict each other and would promote confusion if they were answered. We know that upon great questions, prayers are offered to God from opposite points of view, with equal earnestness and sincerity, and they cannot all be answered. In times of war, prayers are offered on both sides for victory, and yet but one can succeed.

To be sure there are people who say in a self-righteous spirit that they have the right kind of faith and that those who pray differently from them do not have it. What amazing presumption is such a position! What is man that he should dare to judge the petitions or faith of his fellowmen?

Our Saviour told a forcible story to rebuke such a spirit. He condemned the Pharisee who thanked God he was not as other men are and commended the Publican who could only say "God be merciful to me, a sinner." The promises in Holy Scripture must be taken in the connection in which they stand and not picked out from their context and misinterpreted to suit the wishes of designing people. When so considered they will be found to be reasonable and in entire consistency with our sense of justice and an equitable view of God's mercy. When our Saviour said: "All things whatsoever ye shall ask in prayer believing, ye shall receive," He said it to the twelve Apostles and not to a promiscuous multitude. When He said: "If ye shall ask anything in My name, I will do it," He said it to the Apostles when He was privately instructing them for the great work of His Church. He promises answers to prayer for the work of His Apostles and in that work, and so tells us all that He will prosper the work of His Kingdom and accomplish its supremacy even to the extent of removing mountains if necessary. He makes these promises, not to gratify individuals in selfish desires, but to encourage His disciples in the face of the opposition they should meet in carrying the Gospel to all nations.

In the Sermon on the Mount, when He says: "Ask and it shall be given you; seek and ye shall find; knock and it shall be opened unto you," He is referring to the building up of Christian character and not to material prosperity. He is urging his followers to pray for the enduring things of the immortal soul. It is a perversion of the truth to make such statements apply to the vain desires of worldly-minded people. When He says: "If ye then being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask Him?" He is referring to the gifts of the Holy Spirit. See St. Luke xi. 13.

In the Old Testament the promises of God are connected with the progress of the Church and kingdom of Israel, and in the New Testament they are connected with the preaching of the Gospel to all nations and the building up of the Christian Church. That His people may be fitted for such work and enabled to go forth bravely and contend against the hosts of evil, He promises to give them all things necessary for such work. We must work out our salvation. An easy Gospel is very attractive, but delusive. It is not of God, but is another Gospel. Christ and the Apostles did not preach an easy Gospel, but a heroic one. The followers of our Lord to-day need to be aroused to a more active and loyal devotion to His cause. The times demand heroism and self-denial everywhere on the part of good people to stay the progress of evil and right the many wrongs of society. Supineness and lassitude on the part of God's people are criminal. In the spirit of our Master let us be more faithful to His cause, confident we will receive all the help we need and all the blessings necessary for our work.

Let our prayers seek first God's glory and not our own. Let us be willing to suffer rather than to prosper if it will advance his Kingdom. With broad and unselfish views of the Kingdom of Christ; our prayers will be in accordance with His purpose and cannot fail to bring such answers as will be consistent with the universal salvation He brings to mankind.

Put a devoted, loyal, heroic, and self-denying spirit into our prayers, and we will receive answers appropriate to heroes and conquerors. Draw near to God in a spirit of faithful service, and a strength will be imparted to us that will enable us to say with all our prayers: "Thy will, not mine, be done."

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## THE MALIGN INFLUENCE OF THE CLERGY.

A TRUE STORY.

OUR Italian brethren say, "The acolyte stands too near the altar to revere the mysteries." Our Scotch brethren say, "The nearer the kirk the farther from grace." My quotations lead up to a mortifying experience of my own.

In my diaconate I became acquainted with a rural vestryman, whose Churchmanship was enthusiastic and controversial. Nothing pleased him better than an argument with the Friends and the Methodists who lived in the neighborhood, and his polemic tone gave offense to many. He was not a man of wide reading, and I am sure that he had never read the Italian or the Scotch proverb above quoted.

However, the vestryman drove me to a little country mission, and on the way told me of the failings of the sextons he had known. Stupidity, negligence, ignorance, intemperance, and dishonesty were among their shortcomings, and each charge was supported by particular instances. I was, alas! young enough to expect philosophic explanations of individual errors, and unwisely asked the old vestryman why the sextons were so open to criticism. His answer was given in so mild a tone that resentment was impossible; yet, as Pepys says of his torn cloak, "it troubled me." Gravely and meditatively he replied: "The sextons work round the church, they see a great deal of the clergy, and that disgusts them with everything religious!"

He was the most zealous layman within five miles, and his words lessened my self-conceit.

# Church Kalendar.

Feb. 2—Friday. Purification B. V. M.
" 4—Fifth Sunday after Epiphany.
" 11—Septuagesima.
" 18—Sexagesima.
" 24—Saturday. St. Matthias.
" 25—Quinquagesima.
" 28—Ash Wednesday. Fast.

### KALENDAR OF COMING EVENTS.

Feb. 9—Consecration Rev. E. M. Parker, St. Paul's Church, Concord, N. H.
" 14—Consecration Dr. McCormick, St. Mark's Church, Grand Rapids, Mich.
" 24—Consecration Dr. Webb, Cathedral, Milwaukee.

# Personal Mention.

THE Rev. GEORGE M. BABCOCK has resigned the rectorship of St. Augustine's Church, Rhinelander, Wis., with its adjoining missions.

THE Rev. EDWARD J. BAIRD of Sheffield, Ala., has accepted a call to the rectorship of the Church of the Ascension, Jersey City, N. J.

THE address of the Rev. GEORGE BELSEY is care of Bishop Griswold, Salina, Kansas.

THE Rev. A. P. BRUNNER is appointed as missionary at Goodland, Kansas.

DEAN EDDIE of St. Mark's Cathedral, Salt Lake City, who is now in Los Angeles, has decided to remain in California for a year at least, and has accordingly tendered his resignation to the wardens and vestry, the same to take effect from next Easter.

THE Rev. RICHMOND H. GESNER of Lime Rock, Conn., has accepted a call to the rectorship of Christ Church, Oswego, N. Y. Mr. Gesner expects to enter upon his work on Ash Wednesday.

THE Rev. CHARLES W. HENRY of New Bedford has accepted the call to the rectorship of St. John's, Winthrop, Mass., and he began his duties there on the first Sunday in February.

THE Rev. LAWRENCE S. KENT has become curate at Grace Church, Newark, N. J.

THE Rev. WILBUR S. LEETE, for ten years rector of St. Andrew's, Emporia, Kansas, has accepted an appointment as priest in charge of Durant, Iowa, and will enter upon his duties shortly.

THE Rev. WM. A. MCCLENTHEN, recently of St. Clement's, Philadelphia, is assisting temporarily at St. Paul's Church, Baltimore, during the vacancy in the rectorship.

THE Rev. ROWLAND S. NICHOLS has accepted a call to St. John's Church, Newark, N. J.

THE Rev. HORACE T. OWEN of Haw River, N. C., has accepted the rectorship of St. Paul's Church, Trenton, N. J., to date from the middle of March.

THE Rev. ALEX. RICH of Newport, Del., has been called to the rectorship of St. Mary's Church, Elkton, Md.

THE Rev. S. F. SHERMAN, JR., rector of St. Athanasius' Church, Los Angeles, Calif., has accepted a call to the rectorship of St. John's Church, St. Louis, Mo., where he will assume charge on February 25th.

THE address of the Rev. H. E. S. SOMERVILLE is changed from Buffalo, N. Y., to St. James' Hall, 23 Whittier Ave., Cleveland, Ohio.

THE Rev. ENOCH M. THOMPSON has resigned the position of assistant minister in St. Paul's parish, Washington, D. C., which he has held for seven or eight years. He will continue in charge of the Cathedral mission of the Nativity on Capitol Hill, and will also serve temporarily as curate at the Pro-Cathedral.

### DEGREES CONFERRED.

BERKELEY DIVINITY SCHOOL.—D.D. upon the Rt. Rev. FREDERICK FOOTE JOHNSON, Assistant Bishop of South Dakota, and upon the Rev. EDWARD MELVILLE PARKER, Bishop Coadjutor-elect of New Hampshire.

### ORDINATIONS.

DEACONS.

NEW YORK.—MR. BURTON HOWARD LEE was ordered deacon by Bishop Greer, the Rev. Dr. John P. Peters and the Rev. Dr. George F. Nelson assisting in the service, on February 4th at St. Michael's Church. Mr. Lee will work in St. Michael's parish.

PRIESTS.

KANSAS.—On the Feast of the Conversion of St. Paul, in St. Simeon's Church, Topeka, the Rt. Rev. Dr. Millspaugh, advanced to the priesthood the Rev. HENRY B. BROWN. The Rev. Irving E. Baxter, Examining Chaplain to the Bishop, presented the candidate, the Rev. Henry C. Attwater preached the sermon, and the Rev. Robert Nelson Spencer assisted in the laying on of hands. The Rev. Mr. Brown is a colored clergyman of exceptional ability. He is placed in charge of St. Simeon's.

### DIED.

AGNEW.—At the home of his mother in Brooklyn, N. Y., on St. Paul's day, January 25th, 1906, JAMES, brother of the Rev. W. J. Clarke AGNEW, in the 47th year of his age.
Interment in Cypress Hills.

MCCORMICK.—Sunday, February 4th, at 5 P. M., NORA, youngest daughter of the Rev. John N. MCCORMICK, D.D., rector of St. Mark's Church, Grand Rapids, and Bishop Coadjutor-elect of the diocese of Western Michigan. Burial from St. Mark's Church, Tuesday, February 6th.

MOSES.—Entered into the rest of Paradise, on Saturday, January 27, 1906, after a brief but painful illness, the Rev. RICHARD GEORGE MOSES, for twenty-three years rector of Grace Church, Merchantville, N. J., in the 73d year of his age.
"Father, in Thy gracious keeping,
Leave we now Thy servant sleeping."

SMEDES.—On January 19, 1906, at his home, 3122 P Street, Washington, D. C., JOHN ESTEN COOKE SMEDES, D.D., in the 74th year of his age.
Interment in Raleigh, N. C.
"Blessed are the dead which die in the Lord."

### CLASSIFIED NOTICES AND ADVERTISEMENTS.

Death Notices are inserted free. Memorial matter, 2 cts. per word. Marriage Notices, $1.00 each. Classified advertisements, wants, business notices, etc., 2 cts. per word.

Persons desiring high-class employment or high-class employees; clergymen in search of suitable work and parishes desiring suitable rectors, choirmasters, etc.; persons having high-class goods to sell of exchange, or desiring to buy or sell ecclesiastical goods to best advantage—will find much assistance by inserting such notices.

Address: THE LIVING CHURCH, Milwaukee, Wis.

### WANTED.

POSITIONS OFFERED.

PRACTICAL NURSE AND HOUSEKEEPER. Permanent position to the right party. Position in Milwaukee. References. Address: A 3, LIVING CHURCH, Milwaukee.

A LADY AS ASSISTANT in a Church Home, within an hour's ride of New York. Good Churchmanship and experience in nursing essential. Salary moderate and surroundings pleasant. Please address, S. F. H., LIVING CHURCH, Milwaukee.

YOUNG, UNMARRIED PRIEST wanted at once as assistant in a Catholic parish in New York City. Address: RECTOR, Post Office Box 1820, New York.

AN ASSISTANT in parish near New York. Stipend, $1,000 to $1,200. CLERICAL REGISTRY, 136 Fifth Avenue, New York.

POSITIONS WANTED.

MARRIED PRIEST with family, has team of horses, desires work at living stipend, with land if possible. R. A. C., THE LIVING CHURCH, Milwaukee, Wis.

A YOUNG CHURCHWOMAN, college graduate, desires position as companion, or would tutor. Highest references. Address: A. B., care THE LIVING CHURCH, Milwaukee, Wisconsin

LADY desires engagements as visiting companion in New York City, to write, read aloud, chaperone, entertain invalids. Fond of children: experienced. References. E., LIVING CHURCH, 31 Union Square, New York.

ORGANIST AND CHOIRMASTER, thoroughly competent and experienced, accomplished player, excellent trainer of boys' voices and mixed choruses, desires immediate position. Highly recommended; first-class testimonials. Address, "ORGANIST," 95 South Front Street, Wheeling, West Virginia.

ORGANIST AND CHOIRMASTER (English Degree) desires change. References and Testimonials. Address: "DIAPASON," care LIVING CHURCH, Milwaukee.

ORGANIST AND CHOIRMASTER holding position in large city church vested choir, men and boys—desires change. English training, recitalist, expert trainer of boys' voices, disciplinarian, communicant, twenty years' experience. Excellent testimonials. Address: "ANTIPHON," care LIVING CHURCH, Milwaukee.

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POSITIONS SECURED FOR QUALIFIED Clergymen. Write for circulars to the CLERICAL REGISTRY, 136 Fifth Avenue, New York, conducted by The JOHN E. WEBSTER Co. Established, April 1904.

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CHURCHES requiring Organists and Choirmasters of the highest type of character and efficiency can have their wants readily supplied at salaries up to $2,500, by writing to the JOHN E. WEBSTER Co., CHOIR EXCHANGE, 136 Fifth Avenue, New York. Candidates available in all parts of the country and Great Britain. Terms on application.

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ORDERS RECEIVED for Church Embroidery, and lessons given. Prices moderate. Address: ALTAR GUILD, 56 Clinton Ave., Jersey City, N. J.

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For the convenience of subscribers to THE LIVING CHURCH, a Bureau of Information and Purchasing Agency is maintained at the Chicago office of THE LIVING CHURCH, 153 La Salle St., where free services in connection with any contemplated or desired purchases is offered.

## NOTICES.

### THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY

Is the Church in the United States organized for work—to fulfil the mission committed to it by its Lord and Master, Jesus Christ. If you are baptized you are a member of that society.

The care of directing its operations is intrusted to a Board of Missions appointed by the General Convention.

These operations have been extended until today more than 1,600 men and women—Bishops, clergymen, physicians, teachers, and nurses, are ministering to all sorts and conditions of men in our missions in North and South America, Africa, China, Japan, and the Islands.

The cost of the work which must be done during the current year will amount to $750,000, not including "Specials." To meet this the Society must depend on the offering of its members.

ALL OFFERINGS should be sent to Mr. George C. Thomas, Treasurer, 281 Fourth Ave., New York City. They will be acknowledged in *The Spirit of Missions.*

MITE BOXES for families or individuals will be furnished on request.

*The Spirit of Missions* tells of the Missions' progress, and is fully illustrated. Price, $1.00 per year. Send for sample copies.

OTHER PUBLICATIONS OF THE BOARD, giving information in detail, will be furnished for distribution free of cost, upon application. Send for sample package.

Copies of all publications will be supplied on request to "The Corresponding Secretary, 281 Fourth Avenue, New York City."

All other letters should be addressed to "The General Secretary, 281 Fourth Avenue, New York City." Correspondence invited.

A. S. LLOYD, *General Secretary.*

Legal title (for use in making wills): THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA.

### DEED, SCOPE, NEED.

**Fifty-two dioceses out of 80 depend upon the General Clergy Relief Fund alone for the pensioning and relief of clergy, widows, and orphans.**

**Seventy-one dioceses out of 80 receive more in pensions and relief for their beneficiaries than they contribute to the General Fund. THIS IS WORTH THINKING OVER.**

**Over 450 beneficiaries are on the lists of the General Fund.**

**Over $600,000 have been distributed in all dioceses by the General Fund during the last 80 years.**

**If limitations as to locality or sex or fees or retiring age had prevailed, the General Fund might have laid away a million dollars; but at the PRICE OF DISTRESS AND BITTERNESS AND HUMILIATION TO THOUSANDS WHO HAVE BEEN HELPED.**

**"GIVE US THIS DAY OUR DAILY BREAD."**

Undesignated offerings relieve present need —"designations" go to the "Permanent Fund," or "Automatic Pension at 64," and the like.

For 40 years some have been on the pension list of the General Fund.

In merged dioceses some are receiving up to $500.

Retiring Pension by other than Diocesan and the General Fund is trivial.

PENSIONING THE CLERGY.

The majority of the laity in the Church are refusing longer to invest in ecclesiastical enterprises which are unnecessarily competitive and which have back of them fundamental and ungenerous limitations. The unwise multiplication of ecclesiastical machinery makes liable **greater friction and consumes too much fuel.**

The General Fund supplements and overlaps help in all dioceses.

There are beneficiaries in every diocese, shut out from the help of local funds by requirements as to years in diocese, seats in Convention, and continuous contributions. These the General Fund must help, because the diocese canonically cannot. To help all in whom you are interested, you must contribute to the General Fund.

**THIS IS TO REMIND ALL WHO READ OF THE WORTHY OBJECT AND THE GREAT NEED.**

**Send for "A Plea for a Square Deal," and other circulars.**

GENERAL CLERGY RELIEF FUND,
Church House, Philadelphia, Pa.
ALFRED J. P. MCCLURE,
*Assistant Treasurer.*

### BOOKS WANTED.

By The Young Churchman Co., Milwaukee, Wis.: *Family Prayers,* by Bishop Coxe.

### BOOKS RECEIVED.

**LONGMANS, GREEN & CO. New York**

*The Principles of Religious Ceremonial.* By the Rev. Walter Howard Frere, M.A., of the Community of the Resurrection. The Oxford Library of Practical Theology. Price, $1.40 net; by mail, $1.50.

*The Gospel in the Gospels.* By William Porcher Du Bose, M.A., S.T.D., author of *The Soteriology of the New Testament,* etc., Professor of Exegesis in the University of the South. Price, $1.50 net.

*Nunc Dimittis* or the Song of the Watcher for the Lord's Christ. By Thomas A. Gurney, M.A., LL.B., Vicar of Emmanuel Church, Clifton, author of *The Living Lord and the Opened Grave.*

**RICHARD G. BADGER. Publisher The Gorham Press. Boston.**

*Micky.* By Olin L. Layman, author of *The Trail of the Grand Seigneur.* Price, $1.25.

**E. P. DUTTON & CO. New York.**

*Hans Holbein the Younger.* A Critical Monograph by Ford Madox Hueffer. The Popular Library of Art. Price, 75 cts. net.

*The Prophet of the Poor.* The Life-Story of General Booth. By Thomas F. G. Coates, author of *Lord Roseberry: His Life,* etc. Price, $1.50 net.

*The Miracles of Our Lady St. Mary.* Brought Out of Divers Tongues and Newly Set Forth in English by Evelyn Underhill. Price, $2.00 net.

**THE YOUNG CHURCHMAN CO. Milwaukee.**

*The Life of Offering.* Meditations upon the Passion and Resurrection of Our Blessed Lord. Arranged for use during Lent and Holy Week and for the Fridays throughout the Year. By the Rev. Archibald Campbell Knowles, author of *The Triumph of the Cross,* etc. Price, 50 cts. net.

**PRINTER'S INK PUBLISHING CO. New York. 1906.**

*Forty Years an Advertising Agent.* 1865-1905. By George Presbury Rowell, Founder of the Advertising Agency of Geo. P. Rowell & Co., March 5th, 1865—Retired August 31st, 1905. Founder of Rowell's Newspaper Directory in 1869, the First Serious Effort Ever Made to Ascertain and Make Known the Circulation of Newspapers that Compete for Advertising Patronage. Founder of Printers' Ink in 1888: a Journal for Advertisers, the First Periodical Ever Established for the Serious Discussion of Advertising as a Business Force. 517 pages. Price, $2.00.

**THE MACMILLAN CO., New York. Through A. C. McClurg & Co., Chicago.**

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### MUSIC.

*The Most Popular Home Songs.* Hinds, Noble & Eldredge, Publishers, 31 West 15th St., New York City. Price, 50 cts.

# The Church at Work

### CONSECRATION OF DR. WEBB.

THE PRESIDING BISHOP has taken order for the ordination and consecration of the Rev. William Walter Webb, D.D., Bishop Coadjutor-elect of the diocese of Milwaukee, as follows:

Place—All Saints' Cathedral, Milwaukee, Wis.

Time—St. Matthias' day, Saturday, February 24, 1906.

Commission to Consecrate—The Bishop of Milwaukee, the Bishop of Fond du Lac, the Bishop of Michigan City.

Presenters—The Bishop Coadjutor of Nebraska, the Bishop Coadjutor of Springfield.

Preacher—The Bishop of Chicago.

Attending Presbyters—Rev. Henry D. Robinson, D.D., Rev. Wm. McGarvey, D.D.

Local arrangements added to the foregoing official appointments are as follows: Master of Ceremonies, Canon H. B. St. George of Nashotah; Assistant Masters, Canon C. B. B. Wright of Milwaukee, the Rev. C. L. Mallory of Kenosha, the Rev. George F. Burroughs of Milwaukee; Deputy Registrar, Canon J. G. H. Barry of Fond du Lac; Organist, Prof. Stearns of Nashotah. The music will be rendered by the choir of Nashotah students.

### JERSEY CITY CHURCH CONSECRATED.

THE CONSECRATION of St. John's Church, Jersey City brought together a large congregation of both clergy and laity. The service was held on Wednesday, January 31st, the Bishop of the diocese officiating. The sentence of consecration was read by the vicar of St. John's, the Rev. E. S. Forbes. Matins was said by the Rev. George S. Bennitt, rector of Grace Church, Jersey City, assisted by the Rev. J. C. Joralemon, rector of Grace Church, Greenville. The Bishop acted as celebrant and was assisted by the Rev. L. S. Osborne, rector of Trinity Church, Newark, and the Ven. W. R. Jenvey, rector of St. Paul's Church, Hoboken. The sermon was preached by the Rt. Rev. Frederick Courtney, D.D., rector of St. James' Church, New York City. A notable feature of the service was the recessional hymn, which was written for the occasion by Miss Lillian C. Pitcher, a member of the choir, and is printed elsewhere in this issue.

After luncheon, which was served in the parish hall, speeches were made by the Bishop of the diocese, Bishop Courtney, the Rev. L. S. Osborne, Rev. W. R. Jenvey, and Rev. Mr. Vogel, pastor of a neighboring Methodist congregation, the rector, the Rev. E. L. Stoddard acting as toastmaster.

St. John's holds an unique position in the city because of its institutional work. Adjoining the church there are three buildings; two built by the Bible class, one in 1891, and the other in 1899; and a large parish house, erected in 1902. There are twenty guilds connected with the parish, exclusive of the Sunday School, and what is called the institute, which latter includes classes in applied design, French, dressmaking, gym-

nastics, as well for women and girls, as for men and boys, and dancing.

The first service was held in what is now called library hall on March 4, 1868, by the Rev. Stephen Batten, rector of the present Holy Cross Church. It was incorporated in 1869, and the first rector was the late Bishop Rulison, who was succeeded by the present rector, the Rev. E. L. Stoddard, in 1877. The church was built in 1871, and enlarged in 1894. It is a pretty stone church of Gothic architecture, seating 800 people, and has been almost entirely furnished by memorials. The raising of the debt has been mainly due to the efforts of the vicar, the Rev. E. S. Forbes. It is worthy of note in connection with this parish that although there would appear to be no pressing need of an endowment fund, the numbers and wealth of the congregation being amply sufficient to meet current expenses, yet such a fund has been started, and a substantial nucleus is already in hand.

### DIOCESAN INCOME FOR LONG ISLAND.

BY THE SALE of the Maurice woods property it is learned that an annual income will come to the diocese of Long Island amounting to about $10,000. This property was given to the diocese many years ago with the expectation that it would be used for the site of a diocesan school and perhaps other institutions. The location of the Cathedral and schools at Garden City defeated this plan. The giver of the property was the Hon. James Maurice, a former Long Island member of Congress. The location is now within the limits of Greater New York, hence the handsome sum which the diocese was able to realize. It is stated that the $10,000 a year will be devoted to missions, but it will be a considerable time before anything is available. The tract, consisting of eighty-three acres, will be platted and sold for homes of workingmen.

### CHURCH EXTENSION IN BROOKLYN.

ON THE EVENING of February 19th, at the Hamilton club, there will be a dinner of those who are most warmly interested in Church extension in Brooklyn. Those who have been invited to speak are the Rev. James Townsend Russell, Archdeacon of Brooklyn, the Rev. Dr. C. J. F. Wrigley of Grace Church, the Rev. J. Howard Melish of Holy Trinity, and the Rev. Dr. W. M. Grosvenor of the Incarnation, Manhattan. The purpose of the gathering is not alone to stimulate interest and to gain workers, but it is purposed if possible to organize a voluntary society that shall aim to assist church extension in practical ways. Laymen will be asked to take hold of some of the burdens, but the clergy will belong to the society, the purpose not being to effect a league of laymen exclusively. The need for the society is said to be along the following lines: To raise funds with which to purchase sites before land advances in value; to pay off debts on burdened parishes; to establish settlements in districts where parishes cannot be self-supporting; to enlist lay volunteers in mission work; to encourage the holding of parlor meetings to give information concerning the Thank Offering, general missions, and diocesan missions; to publish a newspaper that shall give information of the work; and to hold, once a year it may be, a Missionary Council, at which the whole problem of the Church and Brooklyn may be reported on and considered, and plans of work mapped out for the ensuing year. The number of diners is necessarily limited to 150.

### GENERAL MISSION FOR BOSTON ARRANGED.

GREAT PREPARATIONS have been made within the diocese looking to a general mission during the Lenten season and a number of conferences have been held between the clergy of the churches in certain localities as to the most feasible method of procedure. This whole matter of a general mission has been advocated by Bishop Lawrence for a long time and he especially emphasized its need at the last diocesan convention. A committee composed of five clergy and four laity has had the matter under consideration for several months. All the churches in Boston proper have so arranged their hours of services that the principal ones will not conflict. Of course the important services of the down-town district are those held at noon day at St. Paul's, which have always been liberally patronized. This season a strong list of speakers will have the services each day, though the noonday worshippers will miss the Bishop of the diocese, who finds he will be unable to take part owing to the press of other parochial matters. However, here is the list of preachers: Mondays, Bishop Jaggar of St. Paul's; Tuesdays, the Rev. Dr. Edward S. Drown of the Episcopal Theological School; Wednesdays, the Rev. Dr. Alexander Mann of Trinity; Thursdays, the Rev. F. L. Vernon, Dean of St. Luke's Cathedral, Portland, Me.; Fridays, the Rev. Sherrard Billings, associate rector of St. Paul's; Saturdays, the Rev. Arthur Ketchum of St. Mary's for Sailors, East Boston.

Six of the parishes of the southerly side of Boston have united so that each of their respective rectors may occupy the pulpits of the other churches on Sunday evenings during Lent. The parishes are St. Mary's, St. Ann's, and St. Mark's in Dorchester; the Church of the Holy Spirit in Mattapan; St. Michael's in Milton, and St. John's in Jamaica Plain. Similarly the parishes of a number of the cities and towns comprising the North Suburban district including Malden, Melrose, Wakefield, Everett, Arlington, Lexington, and Woburn have combined and a printed list of services giving the locations of the parishes and the addresses of the rectors will be widely distributed before Ash Wednesday.

Perhaps the most important series of services during Lent next to those held daily in St. Paul's will be the mission at the Church of the Advent which is to be conducted by Bishop Weller of Fond du Lac, who is to be there for the first two weeks of the penitential season. Bishop Weller conducted a somewhat similar series of services at the Advent last year, and they were so largely attended as to encourage the rector to invite the Bishop for this season. A special committee has been appointed to give this Lenten mission the widest publicity with a view to attracting those outside the church.

### BERKELEY TRUSTEES.

AT THE annual meeting of trustees of Berkeley Divinity School held last week in Middletown, one of two existing vacancies in the board was filled by the election of the Rev. Samuel Hart, D. D., vice-dean of the school. The library report showed an increase of 737 volumes during the year, including, beside other gifts already announced, 250 volumes from the library of the late Rev. John Townsend of the class of 1856, and 114 volumes from Dean Binney. The degree of D. D. was conferred upon two candidates as elsewhere recorded.

### CHURCH BOOK DEPOSITORY IN LOS ANGELES.

THE REV. ERASTUS DE WOLF plans to open a depository for Church and Sunday School requisites in Los Angeles, Cal., shortly after March 1st. It will be in charge of his daughter, Mrs. S. H. Knight, while Mr. De Wolf will enter upon an educational campaign in parishes and missions throughout the diocese of Los Angeles, in the hope of increasing the circulation of Churchly literature.

### REV. W. W. DAVIS GOES TO NEW YORK.

THE REV. WILLIAM WHITING DAVIS has resigned the rectorship of Christ Church, East Orange, N. J., which he has held since 1892, to take effect March 1st, when he will become assistant at the Church of the Transfiguration, New York City. Mr. Davis was graduated at Amherst College with the degree of M. A. in 1882. He was ordained

REV. W. W. DAVIS.

deacon in 1883 and priest in 1885 by the late Bishop Littlejohn of Long Island. His earlier work was as assistant at the Church of the Incarnation, Brooklyn, and then at St. Luke's, Brooklyn. Shortly after he was priested he accepted the rectorship of St. Luke's Church, San Francisco, which he held until 1892, entering in that year upon his present work at East Orange. Mr. Davis is at the present time an examining chaplain in the diocese of Newark.

### LEXINGTON DOUBLE ANNIVERSARY.

THE DIOCESE OF LEXINGTON has attained the completion of its first period of ten years; and the Bishop has just been gathering around him the survivors of those venerable men who, ten years ago, separated him for his sacred office of Bishop. Only one of those who took a part in that solemn act has passed away, viz., Bishop Dudley; but another is kept away by age and increasing infirmities, Bishop Randolph of Southern Virginia. Bishop Leonard of Ohio was detained by important engagements, but Bishop Peterkin, White, and Vincent were present at this commemoration, as well as Bishop Dudley's successor, Bishop Woodcock of Kentucky, who has just attained his own first anniversary.

The commemoration services began with evening service at the Cathedral on Monday, January 29th, in which the Rev. Geo. H. Harris of Maysville, the Rev. T. W. Cooke of Dayton, Ky., and the Rev. Walter T. Capers of the diocese of Tennessee, brother of the Dean, took part, the preacher being Bishop Peterkin of West Virginia. He took no text, but gave a fine description of the nature of diocesan missionary work, the appointed subject being "Church Extension in the Diocese of Lexington." Bishop Peterkin is one of the most indefatigable of all our hard-working Bishops in personal missionary labors in every little village and town in his large state; and has certainly been very successful.

The anniversary services were continued on Tuesday with Holy Communion at 9 A. M. at the Cathedral, when a large number of communicants received, Bishop Burton celebrating. At 11:15 A. M. Morning Prayer was taken by the visiting Bishops, the sermon being preached by Bishop White of Michigan City, on the text, I. Cor. iv. 2: "It is

wards that a man be found He spoke with a fine, forceful attracted full attention at once verful language and helpful utter- His loving words concerning Bishop Burton, with whom he was a student at Gambier, were most encouraging to him. A feature of this morning's service was the offertory for the endowment fund of the diocese. On the third Sunday in January each congregation in the diocese had taken up offerings for this object, and then someone was appointed to place on the offertory plates at this anniversary service the envelope containing the offering of each congregation. Many large offerings were thus made.

Five thousand dollars had been borrowed from the endowment fund, five years ago, to make the final payment on the Bishop's residence; and gradual repayment has been going on since that date. An effort was made now to wipe out the last amount of debt.

AT 4 P. M., after a shortened service, the historiographer, the Rev. Frederick A. MacMillen, read an admirable paper on the Ten Years of this Diocese, gathering up the various lines of work undertaken, and recording the measures of success attending upon them. He made all feel happy at perceiving not only how much had been attempted, but also how much had been accomplished.

Bishop Burton then set his face towards the future and dwelt for some time upon the grand material prospects opening out before us in eastern Kentucky; and made it evident that great efforts will be necessary to come up to our measure of duty to the large population which will seek homes in our diocese.

At 7:30 P. M. a grand banquet was held in Curry Hall of the Y. M. C. A. Building, to which about 120 sat down; many coming from distant points in the diocese. The Church Club had undertaken to see the arrangements through; and they very wisely passed on the details of work to the Woman's Guild of Christ Church Cathedral, who provided an elegant and luxurious repast.

The Dean was the toastmaster, and discharged his pleasant duties admirably, making everyone feel happy. The following were the toasts: "Our Mother, the Diocese of Kentucky," the Rt. Rev. C. E. Woodcock, D.D., Bishop of Kentucky; "The Women of the Diocese," the Rev. Frederick A. MacMillen, rector of Trinity Church, Covington; "The Historic Episcopate," the Rt. Rev. Boyd Vincent, D.D., Bishop of Southern Ohio; "Pro Christo et Ecclesia," the Rev. Robert B. Nelson, rector of St. Paul's Church, Newport; "Christian Unity," the Rev. Edwin Muller, D.D., pastor of First Presbyterian Church, Lexington; "The Diocesan Motto," John T. Shelby, LL.D., Chancellor of the Diocese.

All those who responded to the toasts spoke in well chosen language and with oratorical power; but it is no disparagement to any of them to say that Bishop Woodcock fairly carried everyone away with his brilliant fun and merriment, as well as giving some words of wise advice in closing.

At the close of the banquet, Bishop Burton was presented with a handsome silver loving cup by the clergy and laity of the diocese. The presentation was made in beautiful language by Judge Lyman B. Chalkley, Dean of the Law Department of Kentucky University. On one side of the cup is engraved the following inscription:

TO THE
RT. REV. LEWIS WILLIAM BURTON, D.D.,
FIRST BISHOP OF LEXINGTON,
FROM HIS DIOCESE,
In loving commemoration of the First
Ten Years of his Episcopate.

On the opposite side is engraved a facsimile of the corporate seal of the diocese, and the date of the Bishop's consecration. The loving cup contained within itself a further present; a small sack of purple silk with embroidered pansies which contained $250 from the members of the Woman's Auxiliary, the Altar Guild, the Woman's Guild, and other societies of the diocese, as a gift to the Bishop for his own personal use. The secret had been completely kept, but although taken entirely by surprise, the Bishop made a most beautiful and feeling reply.

The party did not break up until nearly 1 o'clock A. M.; and some of the guests had to drive twelve miles to Versailles after that. The whole proceedings were most highly enjoyable from beginning to end; the church services being enriched by the presence and excellent singing of the large choir of the Cathedral, carefully trained by their leader, Professor Croxton. The only cause for sorrow is that we have to wait ten years for the next decennial.

## PREPARATIONS FOR BROTHERHOOD CONVENTION IN MEMPHIS.

THE FIRST decided preliminary steps preparatory to holding the Convention of the Brotherhood of St. Andrew in Memphis, Tenn., October 18th to 21st next, were taken on Sunday, January 28th, when Mr. John H. Smale, secretary of the Local Assembly of the Brotherhood of Chicago, and who is most familiar with the details of that convention which was considered such a success, visited Memphis, by invitation of the Memphis Local Assembly, and gave valuable suggestions for the preparation for the coming convention, from experience. The conferences with Mr. Smale were held at Grace Church and the church was filled with Brotherhood men. Mr. E. C. McAllister of Boston, travelling secretary of the Brotherhood, was also in attendance.

On the Monday night following, the Local Assembly of Memphis met at Calvary parish house and elected the following officers for the year: President, Mr. C. A. Dessaussure of St. Luke's Church; Vice-President, Mr. I. N. Chambers of Holy Trinity Church; Secretary, Mr. William Friedell of St. Mary's Cathedral; Treasurer, Mr. Charles Robinson of Grace Church.

## NEW JERSEY MINISTERS ON THE LIQUOR TRAFFIC.

AN EVENT of unusual significance was the meeting in Trenton on Monday, January 29th, of the ministers of several Christian bodies, who have united in a petition to the New Jersey Legislature for the regulation of the liquor traffic. Our own Bishop Scarborough, with Bishop Lines of the diocese of Newark, were present, and also the Roman Catholic Bishops of the same territory, Bishop McFaul of Trenton and Bishop O'Connell of Newark. Representatives of other bodies were also at the meeting, among them, Dr. Minton of Trenton, a former Moderator of the General Assembly of the Presbyterian body; two monseigneurs of the Roman Catholic Church, delegates from the Baptist and Methodist conventions, etc.

Bishop Scarborough spoke of the significance of the meeting, and Bishop McFaul, following him, said that it was a pleasure to be associated with the Episcopal Church in this work and that he and his brother Bishop of Newark were always ready to be so associated in all works for the promotion of public morality and civic righteousness. The delegates at the meeting appeared later before a committee of the legislature appointed to consider the liquor question, and pleaded for the passage of the high license law which is now before that body. The meeting recalls the concerted action of the various bodies some years ago on the race-track evil, and again last year on the marriage license law; but this is the first time the Roman Catholics have taken so prominent a part in the discussions.

## DEATH OF REV. R. G. MOSES.

THE REV. RICHARD G. MOSES, rector of Grace Church, Merchantville, N. J., died on Sunday, January 28th, after a brief illness, of pneumonia. He was one of the leading clergy of the diocese of New Jersey, a member of the Standing Committee, and prominent in the work of convention. Mr. Moses had spent his entire priesthood in Merchantville, which was his first and only parish. Previous to his ordination he was a Baptist minister in charge of a large congregation in Camden; and his withdrawal from that ministry and the undertaking of what was then a small work at Merchantville, was an act of deep sacrifice, characteristic of his noble life. Mr. Moses was a scholarly man, widely read, and known as a frequent contributor to the Church press, and especially as the author of the articles entitled "In a Parson's Library" which have run for a number of years in the *Church Standard*. A son, the Very Rev. John R. Moses, is Dean of the Cathedral at Garden City.

## MISSIONARY THANK OFFERING.

A GENERAL SECRETARY for the Missionary Thank Offering of 1907 has been appointed by the Central Committee, in the person of the Rev. H. R. Hulse, rector of St. Mary's Church, Lawrence St., New York, whose parish has lent him to the Church at large for the next two years as part of their thank offering, and has engaged the Rev. J. H. de Vries, D.D., to act as curate. Mr. Hulse spoke on the subject before the Convocation of the Second Missionary District of Central New York in Trinity Church, Utica, on January 30th.

In the interest of the same work, the Rev. E. C. Chorley of Great River, Long Island, has prepared a lecture on the History of the Church, to be given with about one hundred stereopticon views. There will be no charge for his services except necessary expenses, consisting of transportation, entertainment, and gas. In case arrangements can be made for him to give the lecture in several neighboring places, the cost will be very little. The District committee of the diocese of New York has arranged to pay his railroad fare to points within that diocese, provided the parishes desiring the lecture will provide for his entertainment and provide the gas for the stereopticon views.

## CUBAN MISSIONARY CONVOCATION.

THE MISSIONARY DISTRICT of Cuba held its first annual Convocation on Wednesday, January 10th. The Bishop reviewed the condition of work within the district. Speaking of the Prayer Book, he said that the committee of the House of Bishops thought that they had no authority to adapt the Prayer Book to the needs here, or in the case of the Spanish Book, to do more than make a *verbatim et literatim* translation of the American Book, and that inasmuch as we are under another government here, he felt himself at liberty to authorize and request the substitution of the words "The President of Cuba," for "The President of the United States" in the Prayer for the President. He emphasized the imperative necessity of action with reference to securing a charter from the State for the incorporation of the district, and the desirability of selecting a proper seal. For the proper preservation of important documents, he requested that all such should be filed with the Registrar of the District, with special reference to records of Baptisms and Marriages.

Living at such a distance from the great centers of theological instruction in the United States, and the consequent difficulties attending the proper instruction of candidates and deacons, he spoke of the need of a school for the training of workers, to be held

in some central location, where the clergy who had had such training, might meet during a few months in the year for the purpose of giving this instruction. In order to teach the people that we are an integral part of the great body of the Church, and the imperative need of self-help at the soonest possible moment, he called the attention of the Convocation to certain offerings to be taken at appointed times: For General Missions, for the Widows and Orphans' Fund, for the Fund for the Disabled Clergy, and for the Missionary Thank Offering to be made at the Convention of 1907. He especially emphasized the offering for General Missions, saying that this was due from this district as a mark of its appreciation of what the Church is doing for it. "Let us begin right," he said. "I lay it, therefore, as a charge upon each missionary at work in Cuba, that he give each congregation abundant opportunity to make an offering to this great and important work."

He proceeded then to a general review of work of the several missions in the island. This work appears generally in a hopeful condition, and beginnings have been made in a large number of places. Interesting notes include the fact that there is a successful school for girls, inaugurated by Mrs. Brooks, and an organized mission, at Guantanamo, the U. S. Naval station; services are held on the Isle of Pines in four places, but there is as yet no resident missionary on that island.

There was but one clerical absentee from the Convocation, and a number of lay deputies, Americans and Spaniards, were present. The Rev. C. M. Sturges was chosen secretary. The Council of Advice appointed consists of the Rev. Messrs. Steel, Sturges, and Colmore; Messrs. T. H. Harris, Conant, and Warren.

Salutations were sent to the President of Cuba, and to the Presiding Bishop, and the following motions were passed: (1) Expressing the hearty approval of the members of the Council of any movement before the City Council of Havana, looking toward the closing of stores and places of business on Sunday. (2) To memorialize the General Convention with reference to giving an official translation into Spanish of its Constitution and Canons and of the Pastoral Letter.

Committees were appointed to assist the Bishop in the selection of a seal; to consider the question of the education of candidates for holy orders; to examine the Spanish Prayer Book now in use, and prepare and report to the next Convocation a Memorial to the House of Bishops, asking for such corrections and other changes as will adapt it more especially to the use of the Church in Cuba; to assist the Bishop in the compilation or selection of a proper Hymnal; to consider the question of cemeteries, and the legal status of the Church in relation to them; on Sunday School instruction; and with reference to the securing of a general Sunday law.

The proceedings of the Convocation were conducted partly in English and partly in Spanish, as some of the delegates spoke the latter language only. The closing services were held in Calvario chapel, Jesus del Monte, Havana.

The next Convocation will be held on the second Wednesday in January 1907, in Bolondron.

## POLISH CATHOLICS IN ST. LOUIS CATHEDRAL.

POLISH CATHOLICS in St. Louis were accorded the use of Christ Church Cathedral on the afternoon of January 28th, when they bewailed the anniversary of the massacre of Jews, Poles, and Russians before the Winter Palace in St. Petersburg on January 25th, 1905, and held a requiem vesper service. The Rev. Vincent Joseph De Lagan, of the Polish Catholic communion, conducted the service and preached. "His sermon," says the St. Louis *Globe-Democrat*, "frequently moved the Polish workingmen to tears. The way he swayed and moved the Poles astonished the curious outsiders who were attracted to the service. At the conclusion of Father De Lagan's sermon, a delegation of the Catholic Poles met him in the choir room. Men threw their arms around him, kissed him, and informed him in Polish of their appreciation of his sermon. Some pledged loyalty to him."

The Rev. Canon Anderson of the Cathedral staff assisted in the service and delivered a short address in English. The Rev. F. Kanski, also a Polish Catholic priest, served as acolyte, and a quartette of Poles rendered the music.

## NEW CANON OF ALBANY CATHEDRAL.

THE NEWLY appointed Canon of the Cathedral of All Saints, Albany, is the Rev. E. H. Schlueter, who has entered upon his duties. Mr. Schlueter is a graduate of Columbia and of the General Theological Seminary, and

REV. E. H. SCHLUETER.

was ordained deacon in 1899 by the Bishop of Delaware, and priest in 1901 by the Bishop of Maine. The first year of his diaconate was spent in St. Philip's (colored) mission, St. Paul, after which he assumed charge of St. John's Church, Roxbury, Mass., and became rector of that parish shortly after his ordination to the priesthood. He continued in this post until last year, and has spent some months since that time with the fathers of the Holy Cross in their monastery at West Park, N. Y.

## A CALIFORNIA CONFERENCE.

THERE WAS a notable gathering in the auditorium of the Young Men's Christian Association in San Francisco on the afternoon of January 22nd, the occasion being the first diocesan conference of the Church in California. This conference was the outcome of a suggestion of the Bishop of the diocese, whose aim has been to inaugurate a forum where leading men in various walks of life may meet on the platform and impartially and openly discuss vital questions in which the Church as well as the community is interested.

Business men and clergymen from various denominations, Churchmen and women, gathered to hear the remarkable discussions, which were ripe with pungency, open-mindedness, and criticism and defense of Church, social, and labor conditions. On the platform were Bishop Nichols, Bishop Johnson of Los Angeles, Rev. George Hodges, D.D., Dean of the Divinity School, Cambridge, Mass., Mr. Walter McArthur, labor leader and editor of the *Coast Seamen's Journal*, Mr. George Dickie, for many years manager of the Union Iron Works, and the Rev. D. C. Gardiner, chaplain of Stanford University chapel, who was appointed chairman of the meeting.

Dean Hodges spoke strongly on his chosen subject, "The Christian Social Parish." He declared that it was not the first business of the Church to provide amusement, but that a good parish house was a training place for the uplifting of the general life, and should be a place where the employer and the employee, all strangers as well as members, should come to feel at home—and as members of a large family. The Dean touched upon the ignorant ballot, as a menace, and on another great problem, the selfish use of great sums of money.

The Rev. Ernest Bradley of San Rafael spoke on "The Christian and Social Opportunity of San Francisco." The gist of his remarks lay in the declaration that if the churches are to succeed as centers of social life and interest, two things must be emphasized: the question of brotherhood, and the question of equality.

Mr. Dickie's subject was, "The Church in Relation to the Workingman." He contended that the workingman rebelled against attending the institutional church with its various side-shows, which many seem to think necessary; that he resents the idea of being considered to differ from other men, or of needing any other kind of religion. The root of the trouble seems to be the class distinctions which have arisen in the Church as well as elsewhere, and in finding a remedy, the Church must look for a closer relationship with the workingman. Mr. McArthur protested there was no better way to reach the people than by teaching them the truth from the consecrated temple of God. If the clergy would pay less attention to the theological ideal and more to the practical application of Holy Writ to industrial conditions, the Church would rise in the estimation of the workingman.

Several ministers from the denominations joined in the discussion, which, as Bishop Nichols said in closing, was in a "straight from the shoulder and hip" manner. A forum will hereafter be arranged as a preliminary meeting to the annual convention.

## PAN-ANGLICAN CONRESS OF 1908.

THE COMMITTEE of the Pan-Anglican Congress of 1908 has been in communication with the Archbishop of Canterbury, in order to fix approximately the date of the Congress. The Lambeth Conference of Bishops will be held probably in July in 1908, and in order to keep clear of Whitsun-tide it is likely that the Pan-Anglican Congress will occupy a week in the middle of June.

The details of the Congress have begun to be considered, especially in regard to the question whether there should be formal delegates, and, if so, whether their expenses should be paid. The feeling of the committee at present is that great difficulties stand in the way of the payment of delegates: but they have appointed a sub-committee to consider the whole question. *The Church Commonwealth*, a leading Church paper in Australia, is proposing to organize a trip to England at cheap rates for the clergy at the time of the Congress. Important resolutions regarding the Congress have been received from the Australian Church and from the Church of Ireland in hearty support of the Congress.

## RECTOR-ELECT OF ST. LUKE'S, MEMPHIS.

A PECULIAR ERROR was made in last week's issue in connection with the rector-elect of St. Luke's Church, Memphis, Tenn. The rector chosen is not the Rev. Hubert W. Wells as stated, but the Rev. Holly W. Wells, though it was correctly stated in the previous notice that the rector-elect is at present rector of St. Luke's Church, Jackson, Tenn. The Rev. Holly Wilberforce Wells was graduated

at the General Theological Seminary in 1898, and was ordained to the diaconate in the same year by the Bishop of Albany, and to the priesthood in 1901 by the Bishop of Tennessee. After spending two years as assistant at St. Mary's, Chattanooga, he became assistant at Christ Church, Nashville, and from there assumed his present work as rector of St. Luke's, Jackson. The portrait printed last week correctly depicted the rector-elect.

## ALBANY.

WM. CROSWELL DOANE, D.D., LL.D., Bishop.
RICHARD H. NELSON, D.D., Bp. Coadj.

### Troy Archdeaconry—Services for Men in Albany—Parish House for Holy Innocents.

MISSIONARY WORK in China was the opening theme before the Archdeaconry of Troy at St. Paul's Church in that city on the evening of January 29th, when the Rev. Carl F. Lindstrom of Ngan-King, China, was speaker. Among the incidents of the next day were a sermon at the high celebration, preached by the Ven. Archdeacon Battershall of Albany. An elaborate luncheon was served at the Martha Memorial house to the clergy and lay delegates to the archdeaconry. The main essay read in the afternoon by the Rev. O. S. Newell of Mechanicsville, was on the subject "How Can Services of Laymen be More Fully Utilized in Church Extension?"

THREE special services for men only, conducted by Bishop Nelson, were held in St. Paul's Church, Albany (the Rev. R. H. Brooks, rector), on January 30th, 31st and February 1st, the subjects being "Belief in Jesus Christ," "Life in Jesus Christ," Services for Jesus Christ." These meetings were largely attended by men. They were under the auspices of the Brotherhood of St. Andrew and will be of great service in the forward movement in the diocese. Bishop Nelson is a convincing and pleasant speaker. It is hoped that the Bishop may see his way clear to make these addresses in other parts of the diocese.

A PARISH HOUSE is contemplated for Holy Innocents' Church, Albany (Rev. A. S. Ashley, rector). Mr. Ashley touched upon the matter in his sermon last Sunday evening, when he showed how great had been the growth of the parish within the last two or three years, and how necessary it was that expansion of work be attempted. The membership of the various guilds and clubs of the parish has largely increased, and room is required for their work. Much enthusiasm has been aroused by the introduction of the project.

## BOISE.

JAMES B. FUNSTEN, D.D., Miss. Bp.

### Rood Screen for the Cathedral.

THE WOMAN'S AUXILIARY of St. Michael's Cathedral parish, Boise, have given an order for a rood screen to be placed between the chancel and the nave of the Cathedral. The design selected is one of great beauty, finished in weathered oak to correspond with the other internal fittings of the building, and when installed will add materially to the Churchly effect. It is expected this new addition will be in place in the course of the coming month.

It has been announced by Bishop Funsten that, commencing on Ash Wednesday, the Rt. Rev. C. S. Olmsted, Bishop of Colorado, will hold a series of mission services at the Cathedral, continuing over the First Sunday in Lent.

## CENTRAL NEW YORK.

CHAS. T. OLMSTED, D.D., Bishop.

### Altar in Utica.

AT THE 8 o'clock service on the Fourth Sunday after Epiphany, the rector of Trinity Church, Utica, the Rev. John R. Harding, dedicated an altar, placed in the choir room of the church in memory of Miss Eleanor Hayes, and a brass cross in memory of Miss Carrie E. Shottafer. This portion of the choir room has been set apart as a chantry for saints' days and for occasional services, and the memorials were given by the Girls' Friendly Society of the parish.

## CHICAGO.

CHAS. P. ANDERSON, D.D., Bishop.

### Club House for Joliet—Progress at Oak Park—City Notes.

THE ERECTION of a club house at a cost of $20,000 is among the plans considered by the Men's Club of Christ Church, Joliet. The subject was considered at a recent meeting of the club, when the speaker of the evening was the Rev. W. O. Waters, rector of Grace Church, Chicago. It was a suggestion of Mr. Waters that started the ball rolling, and the first subscription for the new edifice was made by H. Ben Smith. The club house will be erected on the site of the present parish house. The club was organized some three years ago.

ON WEDNESDAY, January 24th, the vested choir of St. Mark's, Chicago, gave a most excellent interpretation of the cantata, "The Manger Throne," before a large congregation. A generous offering was received, which will be devoted to the annual choir camping fund.

SOME interesting figures are presented in connection with the fifth anniversary of the Rev. E. V. Shayler as rector of Grace Church, Oak Park. The new church has been completed and occupied, the money raised for all purposes during the five years reaches a total of $124,000, and in that time the communicant list has grown from 612 to over 1,000.

ON THURSDAY evening, February 1st, a special meeting of the Men's Club of the Church of the Redeemer, Chicago, was held, when Mr. Theodore Whitman, well known as "Jailer Whitman" of the county jail, made an address. Music and refreshments filled out the evening's program. The rector of the parish, the Rev. S. B. Blunt, has been confined to the house by illness for two weeks, but is reported improving.

A MEETING of the South Side Sunday School Institute was held on St. Paul's Day in the parish house of the Church of the Redeemer, Chicago, with 123 delegates in attendance. Evensong was said in the church by the Rev. C. H. Young, kindergarten methods were discussed, and in the evening Dr. J. H. Hopkins spoke on "Graded System of Lessons" and advocated the system in use at St. Agnes' Chapel, New York.

THE CONGREGATION of St. Paul's-by-the-Lake, Rogers Park, recently presented their rector, the Rev. Richard Rowley, with a sterling silver private communion set and a handsome embroidered chasuble.

THE REV. CHARLES SCADDING, of La Grange, will give his course of five illustrated lectures on "Church History" at the Church of the Epiphany, Chicago, during Lent. These lectures were listened to by hundreds of people last Lent, and proved to be valuable opportunities for grasping church history. The lectures are brief and to the point, and are admirably illustrated.

THE REV. DR. HOPKINS is preaching a special course of sermons in his parish church on Sunday evenings from January 28th to February 25th. The subject of the course is "Christian Evidences," divided into topics as follows: (1) "Why we believe that Jesus Christ is the Incarnate Son of God"; (2) "Why Each Soul Needs the Saviour"; (3) "Why Everyone Should be a Member of the Church"; (4) "Which is the Best Church and Why is it the Best?"

THE REV. JOHN H. EDWARDS of the Church of Our Saviour, Chicago, will conduct a mission for Christ Church, Streator (Rev. A. W. Higby, rector), February 11th to 18th.

## CONNECTICUT.

C. B. BREWSTER, D.D., Bishop.

### Diocesan Notes.

THE REV. ALEXANDER HAMILTON, of Norwalk, was elected chaplain of the Military Order of Foreign Wars at the recent annual meeting. The secretary is the Rev. Henry N. Wayne, of the diocese of New York.

ON THE fourth Sunday after the Epiphany, a missionary rally for the Sunday schools of the city was held at Christ Church, Bridgeport. It was largely attended by children of the several parishes, including Christ Church, Stratford. The address was delivered by the Rev. Isaac Dooman of Japan. In the morning Mr. Dooman was at St. Paul's and addressed the congregation, and in the evening at Trinity Church.

THE JUNIOR CLERICUS held its monthly meeting at the Berkeley Divinity School on Monday, January 22nd. A paper was read by the Rev. Arthur J. Gammack of West Haven on "Ecclesiastical Architecture"; also one by the Rev. Joseph R. Peckham of Bridgeport, "Looking Backward."

## DULUTH.

J. D. MORRISON, D.D., LL.D., Miss. Bp.

### Semi-Centennial at St. Cloud.

ST. JOHN'S CHURCH, St. Cloud, will celebrate its semi-centennial on February 18th. It is expected that the former rector, Dr. Davis, now Dean of Seabury Hall, will return to the parish for the occasion. The church was founded by the Rev. J. T. Chamberlain, a pioneer clergyman of Minnesota.

## FOND DU LAC.

CHAS. C. GRAFTON, D.D., Bishop.
R. H. WELLER, JR., D.D., Bp. Coadj.

### Bishop Weller in Florida Dedication Festival at the Cathedral—Lectern at Appleton.

BISHOP WELLER has recently returned from Florida, where he went to officiate at the marriage of a near relation. While there he was the guest of the Church Club of Jacksonville at a banquet at which 120 of the Church's laymen, leading men in the community, were present. He was elected an honorary member of the Jacksonville Church Club for life.

ST. PAUL'S CATHEDRAL, Fond du Lac, kept its dedication festival on the Sunday within the octave of the Conversion of St. Paul. Bishop Weller preached morning and afternoon. In the morning Eyre's Mass in B flat was sung by a large choir augmented by prominent soloists under the direction of Dr. Wilson, the organist. The service was preceded by a solemn procession, at which "Brothers, on our Festal Day" was sung. In the afternoon the procession was repeated after Evensong, and the solemn *Te Deum* by West in B flat was sung. Both Bishops took part in the procession, vested in copes and mitres. The congregations at the Cathedral have been very large since last September, and the parish has become more prosperous than ever in its history, largely owing to the efficient leadership of Canon Barry.

A LECTERN of carved wood is to be placed in the new All Saints' Church, Appleton, as a memorial to Amos Adams Lawrence of Boston, founder of Lawrence University in Appleton. It is the gift of Bishop Lawrence and Mr. Amory Lawrence of Boston, the sons of Amos Lawrence. Lawrence University was founded in 1853, and is under the control of the Methodists. When Mr. Lawrence was contemplating the founding of the academy,

as it was then to be called, he looked about for the religious body which seemed most likely to be adapted to the needs of this section of the country. He concluded that the Episcopal Church would be too refined and aristocratic to have much influence on the uncouth people of the Middle West, so he turned over his gift to the Methodists. This is another case where the Church has deservedly suffered for its over-respectability. All Saints' Church is across the street from the college, and at Evensong on Sunday afternoons, the congregations are largely made up of college students.

## IOWA.

T. N. MORRISON, D.D., Bishop.

### Debt Paid at Cedar Rapids—Ottumwa.

ANNOUNCEMENT is made of the coming consecration of Grace Church, Cedar Rapids, on February 17th. This implies that $18,000 has been raised to free the church of all indebtedness and make some necessary repairs. Grace Church is a noble structure, built during the long rectorship of the Rev. Thomas E. Green, D.D. Through the untiring energy of its present rector, the Rev. John Arthur, assisted by loyal and devoted Churchmen, the final payments have been made.

A BEAUTIFUL WINDOW was recently blessed by Bishop Morrison in the sanctuary of Trinity Church, Ottumwa. It was presented by the members of the choir in memory of Thomas William German, who was choirmaster from 1891 to 1904. The subject is the Ascension and it is a copy from an ancient painting.

## KENTUCKY.

CHAS. E. WOODCOCK, D.D., Bishop.

### Rector of St. Paul's Instituted.

ON THE Feast of the Purification, Bishop Woodcock instituted the Rev. William Howard Falkner, rector of St. Paul's parish, Louisville, after morning prayer offered by Dean Craik and the Rev. Dr. J. K. Mason. The Bishop preached from the text, "It is required in stewards that a man be found faithful" (I. Cor. iv. 2), and dwelt upon the fact of a mutual or dual stewardship shared by the rector and people; if either proved faithless the ministry would be a failure. The rector is first of all a *priest;* a steward of the mysteries of God. No one can have God for his father, who has not the Church for his mother, and the priest is the steward of the sacrament of regeneration. The spiritual life begotten in Holy Baptism must be fed, and the priest is the steward of the Sacrament of the Body and Blood of our Lord, a faithful participation of which is essential to the preservation and development of the spiritual life. The rector is also a prophet, speaking as God's ambassador. He is responsible to God and not to man for his faithfulness in delivering his message. He is also a pastor and must know his sheep and the lambs of the flock. However, this stewardship is shared by the people. The first essential to parochial success is spiritual life among the people, as well as in the priest. Then there must be service and fidelity to Christ and His Church.

The ladies of the parish served a luncheon after the service for the clergy who were present, and in the evening a reception was given in the parish rooms which was largely attended by parishioners and citizens of Louisville.

MR. HUBERT CARLETON, General Secretary of the Brotherhood of Saint Andrew, met the local council in Louisville at St. Paul's Church the night of February 1st, and made a most excellent address on Brotherhood Work, emphasizing the fact that personal service is what is demanded by the rule of prayer and the rule of service. The brief notice of Mr. Carleton's visit prevented the attendance of several of the clergy and a number of men who were detained by prior engagements; nevertheless his visit served to revive and deepen the interest in Brotherhood work in Louisville.

## LONG ISLAND.

FREDERICK BURGESS, D.D., Bishop.

### Patronal Festival ot St. Paul's.

ST. PAUL'S CHURCH, Brooklyn, held its patronal festival on the Feast of the Conversion of St. Paul, January 25th. On the eve there was solemn evensong and procession with an able sermon by the rector, Rev. Warner E. L. Ward, the text being "A Chosen Vessel," Acts ix. 15. The visiting clergy were the Rev. C. N. Dunham of St. Jude's; the Rev. M. A. Trathen of St. Michael's, and the Rev. H. L. Drew of the Church of the Good Shepherd. On the morning of the feast the Holy Eucharist was celebrated at 7 o'clock, the service being choral, at which a large number received the Blessed Sacrament. The parish reception took place in the evening and was well attended. St. Paul's has shown every evidence of prosperity during the past year. The congregation has largely increased, over forty families having become connected with the parish. All repairs to the church building have been completed and the interior decoration completely restored. Full Catholic faith and practice with absolute loyalty to the Anglican position is the rule here.

## LOS ANGELES.

JOS. H. JOHNSON, D.D., Bishop.

### Bell at Ontario.

ON SUNDAY, January 28th, there was the benediction of a bell presented to the parish at Ontario by Mrs. O. Z. Hubbell in memory of her husband, the late Hon. Orrin Z. Hubbell. Before the parish Eucharist at 11 o'clock, a procession was made to the rear of the church, where the bell was in position under the belfry. It was a unique sight for this California town, this Catholic outdoor function, the fragrant incense rising at the head of the procession, the glittering cross, the line of clergy and acolytes in scarlet and black and white, the brilliant cloth-of-gold cope of the officiant, and the long line of devout worshippers. After the benediction, the bell was rung for the first time by Mr. Harold Hubbell. The Rev. R. H. Gushee preached on the Catholic conception of memorials for the dead and of bell ringing.

This bell is a tenor bell of 925 pounds weight, from the foundry of Meneely & Co. It has the following inscription:

TO THE GLORY OF GOD
AND IN MEMORY OF
ORRIN ZEIGLER HUBBELL
*Requiescat in pace.*

## LOUISIANA.

DAVIS SESSUMS, D.D., Bishop.

### Mount Olivet Church to Be Consecrated.

FREEDOM from parish debt will be followed by consecration of Mount Olivet Church, New Orleans, on February 22nd. The debt was a large one, but has been gradually reduced, and has recently been entirely extinguished. On the eve of the consecration day the joyful services will begin with evensong and sermon by the Rev. Raimundo de Ovies of Birmingham, Ala. Next morning will be held the consecration function, the Bishop officiating and the sermon being preached by the Rev. Arthur B. Howard, now of New York City, under whose rectorship the present handsome church edifice was begun. The Bishop will preach and confirm in the evening, after which there will be a reception for the parish and its friends.

## MASSACHUSETTS.

WM. LAWRENCE, D.D., LL.D., Bishop.

### Sunday School Union—Boston and Other Notes.

THE CENTRAL BRANCH of the Massachusetts Sunday School Union held a well attended meeting in the chapel of St. Paul's Church, Boston, on the afternoon and evening of February 1st. The Rev. W. D. Roberts of St. John's Church, East Boston, who is head of the central branch, presided; and after a brief business session there were some sectional conferences as follows: "Old Testament," led by Miss Pauline C. Smith, Trinity Church, Boston; "Life of Christ," led by Mrs. E. N. Bullock of St. Matthew's, South Boston; "Beginners' Work," led by Miss M. H. Simmons, St. John's, East Boston; "Work Among Older Boys," led by Miss Clara Winthrop of St. Paul's, Boston; "Work of Superintendents and Other Officers," led by the Rev. E. J. Dennen of St. Stephen's, Lynn. Following these conferences there was an address by the Rev. Carlton P. Mills, the field secretary on "The Union." The Rev. Dr. Endicott Peabody, headmaster of Groton School, also spoke on "Religious Education."

At six o'clock the meeting adjourned to the parish rooms where supper was served. The evening meeting was in charge of the Rev. Sherard Billings, associate rector of St. Paul's. "The Lesson, its Interest and its Moral Effect" was the subject of a general discussion led by the Rev. Dr. Edward S. Drown of the Episcopal Theological School. A notable address on "Principles of Religious Education as suggested by Child Study" was by Professor Edward P. St. John of the Hartford School of Religious Pedagogy. It is of very general interest that the Union now is in full running order. The last of the ten branches has been organized, and all of them have held public meetings. Field Secretary Mills has had a busy year in bringing order out of chaos, and he has visited any number of places in his work of getting the vast amount of machinery started. Another year should show some splendid and encouraging results due to the careful, systematic manner of handling this important subject of religious education for the growing boy and girl.

THE TALKS at Trinity Chapel on Saturday afternoons given under the auspices of the central branch of the Sunday School Union and which are primarily for Sunday School teachers are gradually increasing in attendance. The speaker is Professor Edward P. St. John, of the Hartford School of Religious Pedagogy, and the subject on March 3rd was "Principles of Character Building in Middle Adolescence"; the subject on March 10th will be "The Work of the Sunday School for Young Men and Young Women."

A CURIOUS intermingling of the religious and the commercial elements is that which obtains in the St. Paul's Church property in Boston. Some time ago the parish leased the passageway at the south side of the church to a large dry goods house located at the rear of the property and which has entrances from two opposite side streets. The firm wanted an entrance from Tremont street, on which thoroughfare the church faces. The parish house at the rear of the church was used in part also by this business house, so in arranging the details for an elaborate entrance from Tremont street which also was to be the main entrance to the parish rooms, plans were provided for raising this rear building several stories. In doing this, considerable additional space was provided for the growing interests, not of the church but of the dry goods house, and now the parish rooms occupy the fifth floor where there is an abundance of light and fresh air. This floor is reached by an elevator which also conveys customers to each of the floors of the business house. The facade of the corridor, which is elaborately carved, bears the

...l's Chapel" cut in the stone ...entrance; while on bronze tablets ...s the name of the dry goods

A MEETING of the Clericus at the Diocesan House on February 5th a paper was ... by the Rev. H. H. Smythe of Falmouth on "The Coördination of Social Forces." On February 19th there will be a luncheon at the Hotel Otis, when the Rev. Dr. Edward S. Drown of the Theological School will speak on "Metaphysics and the Person of Christ"; at the meeting at the Diocesan House on March 5th the Rev. Frederick B. Allen will speak on "The Problem of the Congo Free State"; and at the luncheon at the same hotel on the 19th the Rev. Charles E. Hutchison will give an address on "The Pros and Cons of the Sunday School."

TRINITY PARISH at Woburn is enjoying a splendid season of spiritual and material activity, and among the organizations which are a great factor in the community is the Trinity Club composed of young men. The club was organized only last September, but now numbers ninety, and the men find things quite to their liking in the new parish house, where they are allowed to smoke, read, and play games. The club is one of the progressive ideas of the new rector, the Rev. Frederick W. Beekman, who is full of enthusiasm for the success of every department of his parish. One of the delightful features of the life of this club are the talks given by prominent men which prove a source both of profit and entertainment. Some time ago Mr. Beekman, who was ordained to the priesthood only last June, was delegated by the parish (he then was a lay reader there) to raise a good sized sum of money for parochial purposes, and while all of it has not yet been obtained, Mr. Beekman has met with great success.

THE REV. DR. MANN was the guest of honor at a dinner and reception at the Hotel Vendome, Boston, on the evening of February 1st, tendered him by 115 members of Trinity Club, which is one of the active organizations within Trinity parish. Mr. Charles H. Parker, Jr., presided (he is president of the club), and at his right sat Dr. Mann and on his left the only other guest, the Rev. Dr. George A. Gordon, pastor of the Old South Church (Congregational), which always has been on the most neighborly relations with the church edifice diagonally across Copley Square. Mr. William V. Kellen, one of the leading members of Trinity parish, acted as toastmaster, and introduced the speakers in well chosen words. Dr. Mann's address was on "What a Church Club Can do for a Parish," and he told of the delightful relations existing between him and the people of Trinity, how their cordiality had made him feel at home from the start, and how much he enjoyed Boston as a place of residence. Dr. Gordon told of the pleasant relations which always had existed between him and the rectors of Trinity; Phillips Brooks, whom he greatly admired; Dr. Donald, the late rector; and now Dr. Mann, with whom there already had sprung up a close bond of friendship. Other speakers were Dr. Robert Amory, who extended greetings from the parish; and the Rev. Frederick B. Allen, who organized Trinity Club in the days when he was assistant to Phillips Brooks.

THE LECTURES at the Advent given under the auspices of the Massachusetts Church Union are being well attended. Already three have been given, the first by the rector, the Rev. Dr. van Allen; the second by the Rev. Dr. Vibbert, vicar of Trinity Chapel, New York; and the third by the Rev. Charles S. Hutchinson of St. Clement's, Philadelphia, whose subject was "Baptism." At evensong at the same church on January 29th, the eve of St. Charles' day, Dr. van Allen made a brief address on the life and martyrdom of that great defender of the Catholic faith, emphasizing the fact that American Catholics owe a debt to him. The eve of this day always has been recognized by the parish of the Advent.

Dr. van Allen left on the last day of the month for a few weeks' rest in the South before taking up his Lenten duties. He is accompanied by his father, Professor van Allen.

A sneak-thief was discovered in the Church of the Advent the other day, in the act of pilfering the poor boxes, but he made his escape.

THE REV. DR. LUCIUS WATERMAN of Hanover, N. H., gave a most interesting and instructive lecture before the members of St. Ann's parish in Dorchester on the evening of February 1st. Dr. Waterman's subject was "Nineteen Centuries of the History of the Catholic Church of Our Lord Jesus Christ," and he illustrated his theme by means of a comprehensive and cleverly arranged chart, copies of which were freely distributed. In this chart was divided into three sections, one each representing the age of simple reception of the truth; the age of dogmatism; and the age of individualism. The first period included three steps to A. D. 300; the second twelve steps to 1500; the third four steps to the present. The dogmatic age he subdivided into two periods of dogmatic intolerance, one the defensive, the other the offensive.

BISHOP HALL of Vermont spoke before the members of St. Mary's Ward of the Girls' Friendly Society of St. Stephen's Church, Boston, the other evening, giving some interesting reminiscences of the days when he was a member of the S. S. J. E., with which the parish's late rector, the much lamented Fr. Torbert, also was affiliated.

## MICHIGAN.

T. F. DAVIES, D.D., LL.D., Bishop.

### Detroit Notes.

THE BISHOP-ELECT has rented the house 608 Woodward Ave., Detroit, which will be his home for the coming five years after his consecration.

AT ST. PAUL'S CHURCH, Detroit, the Rev. Charles H. Snedeker of New York, formerly Dean of the Cathedral in Cincinnati, is in temporary charge.

## MILWAUKEE.

I. L. NICHOLSON, D.D., Bishop.

### Missionary Talks on China—Gift to Dr. Piper.

CHINA, with its important questions impending and the relations of missionary work to them, was pretty thoroughly discussed in the city by the Rev. A. M. Sherman within the past few days. On Saturday night of last week he met the vestrymen of St. Paul's Church at the residence of the rector, the Rev. William Austin Smith, and in informal, conversational style told his story as so many have heard it during the past few months. This talk was reinforced with a more formal address at St. Paul's Church on Sunday morning, with such success that the offering for general missions amounted to $550. On the same afternoon at St. James' Church, Mr. Sherman talked entertainingly to the children of the city Sunday Schools that had gathered in that church for the purpose, and aroused much enthusiasm among his young hearers. He again spoke at St. James' Church at the evening service. Monday he addressed the city branches of the Woman's Auxiliary at St. Paul's guild house, and in the evening left for Nashotah, where next day he had the opportunity of talking to the students.

THE CONGREGATION of St. Luke's parish, Racine, showed appreciation of their late rector, by presenting him with tokens of their affection in a unique manner. Dr. Piper—now dean of Racine college grammar school—was invited to come to the warden's study last Wednesday night. He found there Judge and Mrs. Belden and Mr. and Mrs. Dickson, who apparently came to spend the evening with the warden. After a chat for some time, Judge Belden pulled a package from his pocket, remarking: "I might as well give you this now," passing it to Dr. Piper, who was asked to open it. This was done, and a handsome gold watch inscribed with his monogram came to view. The doctor admired it, and remarked that he would be afraid to carry it for fear of loss. Then Judge Belden drew out another package, saying: "Well, this will hold it for you and prevent loss." That proved to be a heavy silk cord with a gold cross attached. Dr. Piper put the cord about his neck and attached the watch, and as the cord fell across his breast he factitiously remarked: "I will have to get some new clothes to wear with this." Whereupon Judge Belden drew forth a third package, remarking: "This will buy the clothes." Dr. Piper unfolded the roll, and found $100 in cash. The presentation was thus informally made on behalf of the congregation of St. Luke's, all members of which have great affection for their old rector. It was a handsome gife, worthily bestowed.

## MINNESOTA.

S. C. EDSALL, D.D., Bishop.

### Gethsemane Preparing for Jubilee—Gift to Stillwater.

GETHSEMANE CHURCH, Minneapolis (Rev. I. P. Johnson, rector), is preparing to celebrate its jubilee, which occurs this year. It is hoped that the church can be consecrated on the fiftieth anniversary of its organization. Gethsemane Church was founded by the Rev. D. B. Knickerbacker, who came to Minnesota as assistant to the Rev. Mr. Chamberlain, rector of Holy Trinity Church, St. Anthony Falls (now a part of Minneapolis). It is the largest and strongest parish in the diocese, owing largely to the long rectorships and the distinguished men who have been her rectors. Dr. Knickerbacker continued as rector until his election to the Bishopric of Indiana in 1883. He was followed by the Rev. Anson R. Graves, who remained rector until his elevation to the episcopate in 1890. He was succeeded by the Rev. John Jacob Faudé, of blessed memory, who remained rector until his lamented death in 1901. The next and present rector is the Rev. I. P. Johnson, who is deservedly loved, admired, and respected, not only by his own parish but by the diocese as a whole.

IN ORDER to prepare for the consecration of the Church in Advent, it is necessary to raise about $8,000. This sum was approximately pledged on Sunday last, at a service at which the Bishop of the diocese was present and preached an eloquent sermon.

MR. DAVID BRONSON and his two sons, Roscoe H. and James D., have recently made a gift of $3,000 to the Church of the Ascension, Stillwater, in loving memory of Iantha Bronson, the wife and mother. The fund is to be known as the Iantha Bronson Memorial Fund, the income of which is to be used —one-half for decorating the church at Easter and Christmas and procuring Christmas gifts for the children of the Sunday School and for charitable purposes within and without the parish—the other half towards the general expenses of the church.

THE BISHOP has issued his list of winter and spring visitations. He is to be assisted during the first week of April by the Rt. Rev. J. D. Morrison, Bishop of Duluth, who takes eight of the visitations in the Twin Cities.

## NEWARK.

EDWIN S. LINES, D.D., Bishop.

### Diocesan Notes.

THE PLAN for the enlargement of the chapel of St. Peter's, Clifton, has been made to provide a Sunday School and guild room for the growing mission.

THE OPENING of the Church at Pompton, restored after the fire, is fixed for February 11th.

THE BISHOP asked the Sunday School children of the diocese for one cent per week in Advent for the church approaching completion at Millington, and so far $350 has been received.

THE NEW RECTORY of St. James', Newark, is completed, and occupied by the Rev. Mr. Bate, under whom the parish gives abundant signs of new life. A reception was held in the rectory on the evening of St. Paul's day.

A LARGELY attended service for the boys and young men who assist in the services in their parish churches was held in the House of Prayer, Newark, on the evening of St. Paul's day. There were nearly 150 in the procession. A reception in the parish house followed the service.

## NEW JERSEY.

JOHN SCARBOROUGH, D.D., LL.D., Bishop.

### New Brunswick Convocation.

REPORTS of the various diocesan missionaries presented at the winter meeting of the Convocation of New Brunswick showed aggressive work everywhere. An especial feature was the organization of a number of new Sunday Schools at various points, and some of these are expected to develop into work among adults. At Carteret and at Holy Cross, Perth Amboy, this work looks especially encouraging. Another notable feature of the work is carried on by the Associate Mission, which has begun to use the stereopticon a great deal, and has many lantern slides for lectures on the Church and the life and passion of Christ, etc.

The Convocation decided upon an appropriation for work among the deaf mutes, and services are to be begun for the present in Christ Church, Trenton, which is near the State Home for Deaf Mutes. There was also discussion of plans for new work among the colored people.

The Convocation met at All Saints' Church, Lakewood (the Rev. E. E. Matthews, rector), and the members were handsomely entertained at the Laurel in the Pines. At the annual service the preacher was the Rev. E. J. Knight of Trenton, and at the missionary service in the evening, the Rev. Elliot White of Long Branch was the principal speaker. The next meeting of Convocation is to be held in October at Freehold, with the Rev. Dr. Oberly as essayist and the Rev. J. L. Lancaster as preacher.

ON THE feast of the Purification, Bishop Scarborough began his 32nd year in the episcopate. He was the recipient of many letters of congratulation and affection from the clergy and laity.

## PENNSYLVANIA.

O. W. WHITAKER, D.D., LL.D., Bishop.
ALEX. MACKAY-SMITH, D.D., Bp. Coadj.

### Philadelphia Notes.

THE SUM of $10,000 has recently been promised for the building fund of the Chapel of the Prince of Peace (the Rev. Harry K. B. Ogle, vicar), which is one of two chapels under the care of the Church of the Holy Trinity.

A MISSIONARY MEETING in the interests of work among colored persons in Germantown was held in St. Luke's Church, Germantown (the Rev. Samuel Upjohn, D. D., rector) on Sunday afternoon, February 4. Addresses were made by the Rev. J. Andrews Harris, D. D., in his earlier ministry a curate at St. Clement's Church and now rector of St. Paul's Church, Chestnut Hill; the Rev. E. C. Knight, sometime in charge of St. Thomas' Church for colored people and now rector of Emmanuel Church, Kensington; the Rev. M. S. McDuffey, a colored priest in charge of St. Augustine's mission, Philadelphia.

THE FIFTIETH ANNIVERSARY of the beginning of what came to be called St. Mathias' Church (the Rev. C. Rowland Hill, rector) was observed on the fifth Sunday after Epiphany, which is said to be the exact date of the inception of the church. The special preacher was the Bishop of Central Pennsylvania. The estimated valuation of the property of the parish is $130,000.

MR. GEORGE C. THOMAS, Treasurer of the Board of Missions, has taken an ocean trip for the benefit of his health, and expects, after visiting his son in Rome, to return to America early in March. He has assured his friends that there is no cause for alarm, as it is the ocean trip vacation he is taking prior to the penitential season and its duties.

THE SOUL of Mrs. Cornelia Lansdale Ewing, widow of Maskell C. Ewing, and a member of one of the oldest families in Philadelphia, and a grand daughter of General Moylan, who served on General Washington's staff, entered into rest on January 31st. She was largely instrumental in the organization of the Church of the Redeemer, Bryn Mawr, in 1851, from which church the funeral took place on Saturday, February 3.

THE CHURCH OF THE RECONCILIATION (the Rev. Henry McKnight Moore, rector) has been organized into a parish and received a charter. It is hoped soon to erect a stone church. The mission has been very successful.

SAINT ALBAN'S CHURCH, Olney, Philadelphia (the Rev. Archibald Campbell Knowles, vicar) has just been blessed with the offer of a memorial tower and organ from Mrs. Samuel M. Elliot, who has tendered these generous gifts without any conditions whatsoever. The work at Olney has grown surely and steadily in charge of the present vicar, and is now entirely self-supporting. During the past six years the communicant list has increased from fifty persons to one hundred and forty, and improvements have been made aggregating considerably over $10,000. With the new tower and organ, Saint Alban's will be one of the most attractive and complete suburban churches.

## PITTSBURGH.

CORTLANDT WHITEHEAD, D.D., Bishop.

### Shall the Diocese Be Divided?—Northern Convocation—Woman's Auxiliary—Notes.

THE CLERGY of the Northen Convocation are beginning to take up in earnest the question of the division of the diocese, and the matter of setting off the northern part as the diocese of Erie. At a meeting held during the session of the Northern Convocation last week at Meadville, a resolution was passed giving it as the sense of the clergy that the time has arrived when the diocese should be divided, and taking measures that the matter shall be presented at the meeting of the annual Convention in May. A committee of the Convention on this subject has been in existence for several years, and will now doubtless prepare the necessary information for the Convention.

At the opening of Convocation there was a service with sermon by the Ven. Archdeacon Cole on "The Definiteness and Authority of the Gospel." Papers presented next day included one by the Rev. Mr. McGann of Erie on "The Relation of Jesus Christ to the Messianic Hope." The Rev. Mr. Swan read a paper on "The Best Material for Church Buildings." The Rev. George F. Potter presented a paper on "The Preparation of Candidates for Confirmation," and the Rev. Dr. Lewis of Titusville on "The Incarnation and Sacramental Grace." Each of these was afterward discussed, and there was a missionary service in the evening.

ON THE Third Sunday after the Epiphany, a service of special interest was held at the Church of the Good Shepherd, Pittsburgh, consisting of the admission of seventeen young men and nine boys into the Senior and Junior chapters of the Brotherhood of St. Andrew of that parish. Both of these chapters were originally started many years ago, but had become practically defunct, and the present rector, the Rev. A. Alexander, has been preparing the way for some time for their restoration, and is hopeful of a useful, vigorous, and permanent continuation of this work. Addresses were made by the rector, the senior warden of the parish, George C. Burgwin, Esq.; Mr. W. A. Cornelius, president of the Pittsburgh Assembly of the Brotherhood, and Mr. Theodore M. Hopke, an enthusiastic Brotherhood man.

THE PITTSBUGH branch of the Woman's Auxiliary has moved its headquarters from the Church Rooms, to the new Trinity parish house, where a comfortable room has been set apart for the use of the Auxiliary. After the routine business was transacted on Thursday, February 1st, when the Society held its first meeting there, the Rev. Edmund R. Jones, Archdeacon of Boise, gave a most interesting and instructive talk on the work of the Church and the difficulties it has to encounter in Idaho and Wyoming, and showed some samples of the work of the Indians under its care. An offering was taken for the St. Luke's Hospital, Boise.

## RHODE ISLAND.

WM. N. MCVICKAR, D.D., Bishop.

### Parish House at Ashton.

THE NEW parish house of St. John's Church, Ashton, was opened to the public on January 27th with interesting ceremonies. An address was delivered by the Rev. Lester Bradner, Jr., Ph.D., on the subject, "The Ideals of a Parish House." Col. Wm. Goddard also spoke.

## SPRINGFIELD.

GEO. F. SEYMOUR, D.D., LL.D., Bishop.
EDW. W. OSBORNE, D.D., Bp. Coadj.

### Armenian Priest at East St. Louis.

THE REV. THEODORE ISAAC, priest in charge of the Armenian church in Boston, paid a visit to East St. Louis on January 27th, and was the guest of the rector, the Rev. John C. White, for two days. On Saturday evening he said vespers in St. Paul's Church for the Armenians, and on Sunday celebrated the Eucharist according to the Armenian rite, for a large number and administered the Holy Communion to them. There are about five or six hundred Armenians in East St. Louis and vicinity. A meeting was held after the service to make arrangements for the regular ministrations of an Armenian priest. On Sunday evening, Father Isaac gave a most interesting address to the congregation of St. Paul's at Evensong and pronounced the benediction. Father Isaac was educated at the Universities of Germany and England and is a most cultivated and affable gentleman. His visit was much enjoyed by the congregation of St. Paul's.

Bishop Osborne will preach on every Friday evening during Lent in St. Paul's Church.

## TENNESSEE.

THOS. F. GAILOR, D.D., Bishop.

### Memphis Notes.

A RECENT MEETING of the junior chapters of the Woman's Auxiliary of Memphis met [illegible] at Calvary parish house by invitation of the Calvary juniors (Mrs. Burns, president, Miss Octavia Love, secretary), and an arrangement was made by which such joint meetings should take place quarterly. Bishop Gailor and the Rev. J. C. France made addresses and the different branches compared their work. The next meeting will take place with the Grace juniors, Mrs. C. W. Richmond, director.

PRELIMINARY arrangements have been made to place a new pipe organ in the Church of the Good Shepherd, Memphis.

## WASHINGTON.

H. Y. SATTERLEE, D.D., LL.D., Bishop.

### Large Plans of the Bishop—The Clericus.

THE BISHOP has recently been inviting business men, members of vestries and others, to confer with him in regard to a purpose which he has very much at heart; the payment of the mortgage debts which rest upon many of the parishes of the diocese. These debts are said to aggregate about $300,000, and they have been incurred in every case for the purchase of ground or the erection or enlargement of church buildings deemed necessary for the increasing opportunities for Church extension. The Bishop is exceedingly anxious that the tenth year of his episcopate and of the diocese should be marked by an earnest effort to extinguish these debts, and he proposes to form a "Bishop of Washington's Fund" of permanent character, to aid in this object, and also for Church extension and building in the diocese. On account of the fact that many of these debts have been incurred to provide increased accommodation required for the transient visitors who crowd the city churches during the winter season and because of the rightful claim of the Church in the national capital on the help and interest of Churchmen throughout the land, the Bishop will ask for contributions to this fund from the Church at large.

AT THE January meeting of the Washington Clericus the Bishop of Maine was present as its guest. A valuable paper was read by the Rev. Dr. Packard of Rockville, setting forth the need in our time of definite moral teaching from the pulpit, with special application to the conditions now existing in trade, commerce and public affairs generally. In the discussion that followed the Bishop and all the clergy present warmly approved the main principles of the paper; but some felt that the clergy should simply preach the broad principles of morality, leaving the laity to apply them to each specific case, on the ground that the clergy cannot be sufficiently familiar with business methods to speak authoritatively on such subjects. The relation of creed to character and conduct was also urged.

## WESTERN MICHIGAN.

GEO. D. GILLESPIE. D.D., Bishop.

### Sanctuary Enriched at Muskegon.

A NOTABLE GIFT was consecrated by the Bishop in St. Paul's Church, Muskegon (Rev. Wm. Galpin, rector), on Sunday, January 28th. This is what the venerable Bishop pronounces "the most beautiful and Churchly altar in my diocese, if not in all Michigan."

The work was designed and executed under the personal direction of Mr. Frederick Lamb of J. & R. Lamb, New York City, and is the first portion of the enrichment of the entire sanctuary. A generous and devoted parishioner gives this work as a thank offering to God. The part now in place is the sanctuary floor of Vermont marble and the altar steps and altar. The altar is of greenish-veined white marble combined with the finest grades of Italian Carrara marble. The centre panel of the altar front is a most artistic work of mosaic and Venetian gold, representing the Ark of the Covenant with two cherubims kneeling on either side and stretching their wings over the mercy seat. The two end panels are also of mosaic work with settings for Alpha and Omega. The mensa and gradines are of Carrara marble, the corners and centre of the former having five incised crosses to symbolize the five wounds made in the Saviour's body on the cross. On the throne are the inlaid letters I.H.S and border in gold; and the thrice Holy is inlaid of the same material on the front of the lower gradine. The foot pace of the altar is enriched with a marble mosaic of Churchly design; and on the front of the three marble steps leading to the altar are the words: "Thanks Be to Thee, O Lord."

The purpose of the donor is to place at an early date a rich and Churchly marble reredos, reaching across the entire sanctuary, a marble and mosaic Communion rail, and a stained glass window of rich and harmonious coloring with a full-sized view of Christ as the one figure. The whole work will represent an expenditure of several thousand dollars, the donor desiring to make the sanctuary of the church worthy of the gracious God of heaven and earth.

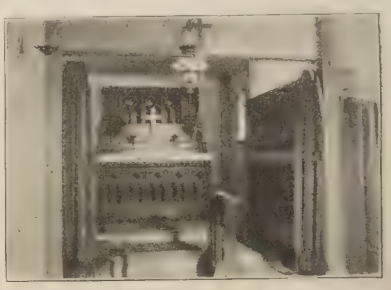
Large congregations were present at the services of worship for the day. Bishop Gillespie held a special service of consecration of the altar, followed by the Holy Communion, nearly all the communicants in the parish receiving. A brief but impressive sermon was preached by the venerable diocesan, who is now 86 years old. At Evening Prayer, the Rev. Dr. McCormick, Bishop Coadjutor-elect, preached an appropriate and able sermon on the Gifts of the Wise Men, applying his theme to the beautifying of God's sanctuaries.

## WESTERN NEW YORK.

WM. D. WALKER, D.D., LL.D., D.C.L., Bishop.

### Chapel at Hammondsport.

THE LARGE choir room in the crypt of St. James' Church, Hammondsport, has been remodeled into a chapel, the ambulatory on the right still serving the purpose of a robing room. The dedication by Bishop Walker took place on the eve of St. Thomas', but notice has been deferred until a photograph could be taken. The flowing tracery used for the front of the altar, the reredos, and screen work on both sides, will be recognized as the former Communion rail at the Church of the Holy Trinity, Brooklyn, presented at the time of the alterations of the chancel there, by the rector, the Rev. S. D. McConnell, D.D., to F. W. Burge, then a candidate from his



CRYPT CHAPEL OF ST. JAMES' CHURCH, HAMMONDSPORT, N. Y.

DR. PRICE'S cream BAKING POWDER

Good health depends mostly upon the food we eat.

We can't be healthy if we take alum or other poison daily in our food.

Dr. Price's Baking Powder is absolutely free from alum. It is made from pure cream of tartar and adds to the healthfulness of the food.

PRICE BAKING POWDER CO. CHICAGO.

NOTE.—Baking powders that are sold at ten to thirty cents a pound, or a cent an ounce, are made from alum. Avoid them.

parish, and now rector of Hammondsport. This rail is one of his most prized possessions, and is only loaned to St. James', the chapel having been constructed so as to be complete without it.

## WEST TEXAS.

JAS. S. JOHNSTON, D.D., Bishop.

### New Principal for St. Mary's—Resignation of Mr. Carnahan.

THE REV. WALLACE CARNAHAN, since 1894 the Principal of St. Mary's Hall, San Antonio, completes his present term of office with the close of the present scholastic year, in May. He having refused to allow his name to be presented for reëlection, the Board of Trustees, at its last meeting, selected the Rev. Arthur W. Burroughs to succeed to the principalship, and he has accepted. Mr. Burroughs has been canonically resident in this diocese since 1885, and after many years of distinctly successful work there, resigns the rectorship of Trinity parish, Victoria, to accept this promotion. Under his leadership, hearty confidence is expressed on every hand for the future of the institution to which he comes.

Mr. Carnahan has accepted an election to become the rector of St. Mark's parish, San Marcos, and great satisfaction is felt at his decision to remain in West Texas. He began his ministry in Kentucky, and has since served the Church successively in Mississippi, Arkansas, and Texas. He was at work in what was then the diocese of Texas in 1874, when the Missionary District of Western Texas was set apart, and having assisted this present diocese in taking its first step toward autonomy, Mr. Carnahan was a valuable leader in the endeavors which, two years ago, successfully accomplished that work.

COMPLIMENTARY resolutions have been passed by the Bishop and Standing Committee, acting as trustees of St. Mary's Hall, by reason of the resignation of the Rev. Wallace Carnahan as principal after an incumbency of twelve years in that capacity. Mr. Carnahan expects to resume parish work at the close of the school year.

## CANADA.

### Vancouver Church Dedicated—Union Conference in Ontario—News of the Dioceses.

*Diocese of Columbia.*

ST. PAUL'S CHURCH, Vancouver, was dedicated on the Festival of the Conversion of St. Paul, when the Ven. Archdeacon of Columbia officiated, assisted by the Rev. H. J. Underhill, rector of St. Paul's. The sermon was preached by the Bishop of Olympia. The church, which has recently been completed, is a Gothic structure, well designed and constructed. The tower and spire in the original plan are yet to be erected, and the stone veneer which is some time to enclose the church is still in the future. The fine Rogers memorial window, in three panels, in which are depicted incidents in the life of St. Paul, is placed over the altar. The furnishings are dignified and churchly. In the basement there are a chapel and two vestries with other rooms.

*Diocese of Ontario.*

A CONFERENCE has been arranged between the Diocesan Clerical Association and the Methodist ministerial organization, to meet in the City Hall, Belleville, February 7th. The conference will be presided over by the Very Rev. Dean Smith, D.D., of Kingston, and Principal Dyer, D.D., of Belleville. One of the papers to be read is on "Church Disunion from a Historic Point of View," and one on "The Necessity and Advantage of Reunion," by the Ven. Archdeacon MacMorine. There are also papers on "A Possible Polity for a Reunited Church."

The Conference is not any new phase of the Church Union movement, but simply an unofficial discussion between the clergy of these two great bodies of topics of common interest at the present time.

THE NEW St. Paul's Church, Elgin, was dedicated the first week in January. The building is a very fine one.

*Diocese of Quebec.*

MUCH INTEREST is taken in the building and equipment of the new preparatory school in connection with Bishop's College, Lennoxville. The headmaster, the Rev. E. J. Bidwell, was in Montreal the last week in January, in connection with the organization of a committee of ladies to aid in the matter.—THE REPORT of the travelling missionary in the Metapedia Valley, the Rev. Ernest Roy, for the past year, has many interesting facts. His district is about 200 miles in length. Part of his work is among the winter lumbering camps where his ministrations are heartily welcomed. He says efforts are being made to provide some consecrated places of worship in the district, of which there is great need. Two lots of land have been secured for the purpose and a sum of money subscribed. —TRINITY CHURCH, Quebec, is still without a rector, since the departure of the Rev. B. Watkins to take a parish in England.

*Diocese of Toronto.*

THE CHOIR of the Church of the Messiah, Toronto, was vested for the first time at the services, January 28th.—THE SERIOUS illness of Archdeacon Langtry, rector of St. Luke's Church, Toronto, is causing much anxiety.—THE DEBT on St. Andrew's Church, Alliston, has been paid off since the new year.

*Diocese of Nova Scotia.*

THE FINE new church just completed at Marie Joseph, was opened in the middle of January. There is still a debt on the building, which it is hoped may soon be paid off to admit of the church being consecrated.—BISHOP WORRELL consecrated two churches in the second week in January, St. Margaret's at Tantallon, and St. James', Ingram River. —THERE WAS a very successful meeting of the Church Sunday School Association of Cape Breton, January 16th, in St. George's parish room, Sydney. The report of the Sun-


## IN MATCHTOWN

FORTUNATELY NO FAITH WAS REQUIRED, FOR SHE HAD NONE.

"I had no faith whatever, but on the advice of a hale, hearty old gentleman who spoke from experience, I began to use Grape-Nuts about two years ago," writes an Ohio woman living in Barberton, who says she is 40, is known to be fair, and admits that she is growing plump on the new diet.

"I shall not try to tell you how I suffered for years from a deranged stomach that rejected almost all sorts of food, and assimilated what little was forced upon it only at the cost of great distress and pain. I was treated by many different doctors and they gave me many different medicines, and I even spent seven years in exile from my home, thinking change of scene might do me good. You may judge of the gravity of my condition when I tell you I was sometimes compelled to use morphine for weeks at a time.

"For two years I have eaten Grape-Nuts food at least twice a day, and I can now say that I have perfect health. I have taken no medicine in that time—Grape-Nuts has done it all. I can eat absolutely anything I wish, without stomach distress. I am a business woman and can walk my two or three miles a day and feel better for doing so. I have to use brains in my work, and it is remarkable how quick, alert, and tireless my mental powers have become." Name given by Postum Co., Battle Creek, Mich.

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IF YOU HAVE

# Rheumatism

**Gout, Lumbago, Sciatica,** when drugs and doctors fail to cure you, write to me, and I will send you free a trial package of a simple remedy which cured me and thousands of others, among them cases of over 30 years standing. This is no humbug or deception, but an honest remedy which you can test without spending a cent. Address:

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### The Way to Make Money

I bought a lot and erected a $5,000 house and made all the money selling dishwashers. I have been in the business over four years—in the past three months I have made over $800. Dishwashers are used three times a day, that is why they sell better than washing or sewing machines, which are used only occasionally. When people pay $25 for a sewing machine, which often stands idle for weeks, imagine how quickly they will pay $5 for a dishwasher, which is used three times a day. A dishwasher will save its cost in dishes every year. You cannot break dishes in a dishwasher. You can wash and dry the dishes beautifully in two minutes, without putting the hands in water, or touching the dishes. I do not canvas, but sell by mail. Write to the Mound City Dishwasher Co., St. Louis, Mo., Department 77, and they will give you particulars and start you in the business, so you can make a fortune right at home, as the dishwasher sells itself and sells to everybody. MISS L. A. C.

# Eyeglasses Not Necessary

**Eyesight Can Be Strengthened, and Most Forms of Diseased Eyes Cured Without Cutting or Drugging.**

That the eyes can be strengthened so that eye glasses can be dispensed with in the great majority of cases has been proven beyond a doubt by the testimony of hundreds of people who publicly claim that they have been cured by that wonderful little instrument called "Actina." "Actina" also cures most cases of sore and granulated lids, Iritis, etc., also removes Cataracts and Pterygiums, without cutting or drugging. Over 70,000 "Actinas" have been sold, therefore it is not an experiment, but an absolute fact. The following letters are but samples of those that are received daily:

Mrs. M. E. Champney, 242 West 135th St., New York City, writes:—"The 'Actina' cured me of Iritis, after the doctors said there was no cure outside an operation. I have been entirely well for over four months, can see to read and sew as well as before. I can honestly recommend 'Actina' for all afflictions of the eye."

Emily Knapp, 1920 Galena St., Milwaukee, Wis., writes:—"The 'Actina' I purchased from you a year ago saved my brother's eyesight. My brother was nearsighted, wore number five and six glasses, and now he can go to school and do all his work and study without glasses."

E. R. Holdbrook, Deputy County Clerk, Fairfax, Va., writes:—"'Actina' has cured my eyes so that I can do without glasses. I very seldom have headache now, and can study up to eleven o'clock after a hard day's work at the office."

"Actina" can be used by old and young with perfect safety. It is impossible to do harm with one. Every member of the family can use the one "Actina" for any form of disease of the Eye, Ear, Throat, or Head. One will last for years, and is always ready for use. It will be sent on trial, postpaid.

If you will send your name and address to the New York & London Electric Association, Dept. 125N, 929 Walnut St., Kansas City, Mo., you will receive, absolutely FREE, a valuable book—Professor Wilson's Treatise on Disease.

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day School examinations showed a much larger number of successful candidates than last year.

IT WOULD SEEM that the destruction of St. Luke's Cathedral, Halifax, may not be an unmixed evil, if the scheme for the erection of a Cathedral suitable for such an historic city and diocese, be carried out. The resolution, passed unanimously by the vestry at the meeting early in January, reads as follows, "That in the opinion of this meeting of parishioners of St. Luke's, it is advisable to combine with the Cathedral Committee for the erection of a Cathedral Church in the city of Halifax." The congregation is meeting for services at present in St. Luke's Hall. —THE WIDOWS' AND ORPHANS' FUND of the diocese is in a prosperous condition and it has been found possible to add $40 this year to the sum paid to each clergyman's widow.

*Diocese of Montreal.*

AT THE annual meeting of the Church Home, which took place the last week in January, a bequest to the institution from the late Mrs. Braithwaite, of $8,000 was acknowledged. The Bishop Coadjutor presided in the absence of the Archbishop. The year's report was a satisfactory one, the finances showing a balance on hand.—THE REV. H. A. BROOKE of the Church of St. James the Apostle, Montreal, has accepted the position of rector of the Pro-Cathedral, Sault Ste. Marie, diocese of Algoma.

AT A MEETING of the executive committee of the diocese, January 23d, the Bishop Coadjutor was in the chair, as the Primate, although much improved in health, was not yet well enough, in the opinion of his medical advisers, to attend. The report submitted by the mission fund committee with the proposed scale of grants to missions for the ensuing year will require an increase from the diocese of over $3,000.—THE REV. H. A. BROOKE, assistant at the Church of St. James the Apostle, has been offered the position of rector of the Pro-Cathedral at Sault Ste. Marie, diocese of Algoma.

THERE was strong condemnation from the pulpits of more than one of the city churches in Montreal, January 14th, of the sin of usury, called forth, no doubt, from the recent proceedings of a Loan Company in the city. The Rev. G. Osborne Troop at St. Martin's


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Church, said there was more mercy in the murderer than in the usurer, and at the close of his sermon, addressing young men, said "Flee from the usurer as you would flee from the devil." The Rev. Mr. Brooke, at the Church of St. James the Apostle, preached on the same subject.—AN ILLUSTRATED lecture is to be given at the meeting of the diocesan Sunday School Association, Montreal, January 30th.—THE Bishop Coadjutor, the Right Rev. Dr. Carmichael, held a Confirmation in St. Stephen's Church, Montreal, January 14. —THE fourth of the Rev. Dr. Symond's sermons to students, on the same day had for its subject Capital and Labor.

*Diocese of Ottawa.*

A NEW PARISH HALL and Sunday School building is to be erected for St. George's Church, Ottawa, immediately, which it is expected will cost $12,000.—BISHOP HAMILTON has been visiting his daughter in Colorado, but is expected home before Lent.

FOR THE past two years the diocese has exceeded its allotment for the mission fund. —BISHOP HAMILTON has appointed as rural dean of Prescott and Russell, the Rev. John Osborne, now in charge of the parish of Narin.

AT ST. BARNABAS' CHURCH, Ottawa, on innovation in the hours of services has been introduced. Evensong is said at 4 P. M. instead of the usual hour in the evening. The change seems to be acceptable to the people.—EVERY second Sunday evening during the winter a musical service is held after evensong in the Lauder Memorial Hall, in connection with Christ Church Cathedral. Canon Kittson presided at the annual meeting in January, of the St. Stephen's Guild, when officers for the year were elected.

*Diocese of Huron.*

BISHOP STRINGER, of Selkirk, visited London the third week in January and spoke at a meeting in Memorial Church.

*Diocese of Rupert's Land.*

THE NEW CHURCH of St. George's, at Kenton, was opened the first week in the new year. The building is a pretty one and free from debt. St. John's Church, Brant, was opened by Archbishop Matheson. It is also free from debt. A number of gifts for furnishing were received including Communion linen.

*Diocese of Keewatin.*

BISHOP LOFTHOUSE writes that he fears there will be much suffering in some parts of his diocese this winter, from lack of supplies. The Hudson Bay Co. ship did not get through to the west part of the Bay this year. The Rev. F. Sevier at Churchhill, and the Rev. R. Faries at York Factory, it is feared may be short of food. This is all the harder, as the mission at York Factory passed through such a terrible time last year during an epidemic among the Indians.

## CUBA.

ALBION W. KNIGHT, D.D., Miss. Bp.

### Educational Work in Matanzas.

ON TUESDAY, January 9th, the Bishop of Cuba and all of the clergy of the District with the exception of the Archdeacon of Havana, who was at the Isle of Pines, gathered in Matanzas to attend the opening of the new annex to the school for colored people there. The Rev. Emilio Planas, the deacon in charge of the work in Matanzas, feeling the need of an expansion of his work among his own people, has decided to open a boarding and industrial department in connection with his school. Having obtained permission from the Bishop to make use of the old orphanage building, making a canvass of the whole province, he has raised the amount of $550, Spanish silver, for the purpose of refitting and refurnishing the building. The needed repairs have been made, the furniture repainted, bedding and other necessaries purchased, and the formal opening made on the date mentioned. The prayers were said by the Rev. Mr. Colmore, and addresses were made by Messrs. Moreno, Frazer, and Morrell, which are reported as having been "convincing and eloquent." The Bishop made a short address also, commending the work that had been done, and expressing his appreciation of this good beginning, and his faith in its immediate success.

This departure in Matanzas is another manifestation of the spirit and intention of the Church in Cuba:—to emphasize the work among the children, and to rouse such an interest among the people there, that they will be ready to do what they can for themselves.

"UP AND BE *doing,*" is the word that comes from God for each of us. Leave some "good work" behind you that shall not be wholly lost when you have passed away. *Do* something worth living for, worth dying for. Is there no want, no suffering, no sorrow that you can relieve? Is there no act of tardy justice, no deed of cheerful kindness, no long-forgotten duty that you can perform? Is there no reconciliation of some ancient quarrel, no payment of some long-outstanding debt, no courtesy, or love, or honor to be rendered to those to whom it has long been due; no charitable, humble, kind, useful deed by which you can promote the glory of God, or good will amon men, or peace upon earth? If there be any such deed, in God's name, in Christ's name, go and do it.—*Arthur P. Stanley.*


## OVER SEA HABIT

DIFFERENCE ON THIS SIDE THE WATER.

The persistent effect upon the heart of caffeine in coffee cannot but result in the gravest conditions, in time.

Each attack of the drug (and that means each cup of coffee) weakens the organ a little more, and the end is almost a matter of mathematical demonstration. A lady writes from a Western state:

"I am of German descent, and it was natural that I should learn at a very early age to drink coffee. Until I was 23 years old I drank scarcely anything else at my meals.

"A few years ago I began to be affected by a steadily increasing nervousness, which eventually developed into a distressing heart trouble that made me very weak and miserable. Then, some three years ago, was added asthma in its worst form. My sufferings from these things can be better imagined than described.

"During all this time my husband realized more fully than I did that coffee was injurious to me, and made every effort to make me stop.

Finally it was decided a few months ago, to quit the use of coffee absolutely, and to adopt Postum Food Coffee as our hot table drink. I had but little idea that it would help me, but consented to try it to please my husband. I prepared it very carefully, exactly according to directions, and was delighted with its delicious flavor and refreshing qualities.

"Just so soon as the poison from the coffee had time to get out of my system the nutritive properties of the Postum began to build me up, and I am now fully recovered from all my nervousness, heart trouble, and asthma. I gladly acknowledge that now, for the first time in years, I enjoy perfect health, and that I owe it all to Postum." Name given by Postum Co., Battle Creek, Mich.

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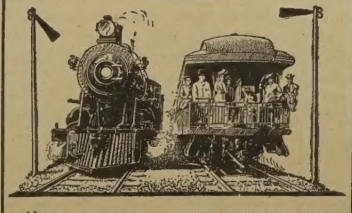

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# The Magazines

THE FEBRUARY *Atlantic* presents an unusual variety of timely articles. Nathaniel S. Shaler, the veteran geologist and man of letters, contributes a notable paper upon Exploration, setting forth something of the history of exploration in the past and pointing out its present status as a science. The paper is at once very informing and uncommonly picturesque. William Everett contributes a searching study of the present status and effectiveness of the United States Senate. There is a helpful article upon Industrial Securities as Investments, by Charles A. Conant, treasurer of the Morton Trust Company. Jesse W. Weik has an able paper upon the independent telephone movement. There is an interesting summary of the important events of the year in a Letter from Mexico by Frederic R. Guernsey, editor of the *Mexican Herald*. Among the literary and historical papers especially notable are the first of Andrew D. White's remarkable historical studies of the statesmanship of Turgot; Pianists Now and Then, by W. J. Henderson; and Eliana: the Latest Windfall, by W. C. Hazlitt, which contains an interesting set of letters of Charles Lamb, which have never before been in print. There are some excellent stories by such writers as Maarten Maartens, Latta Griswold, and Henry A. Beers, and poetry by Henry van Dyke and Fannie S. Davis.

UNUSUALLY good illustrations accompany the editor's review of Early Art in Egypt, in the December number of *Records of the Past*. Brief as the article is, it conveys a very clear impression of the marvellous development of civilization in the valley of the Nile some six thousand years ago. In the same number the Rev. A. T. Gesner, now assistant rector of Shattuck School, Faribault, Minn., describes the Prehistoric Mandan Remains in North Dakota, making a plea for some sort of protection for these remains of antiquity, which are fast disappearing before the settlers' plow.

THE JANUARY *Westminster Review* is jubilant over the change of ministry in England. Eulogies of Sir Henry Campbell-Bannerman are scattered over its pages, while by way of contrast, Mr. Chamberlain's perversity is shown to have been characteristic of his political career throughout. "Enforced Immorality" is the title of an article urging a marriage bond dissoluble at the pleasure of either party. Apart from one's own convictions, the coarseness of the writer's point of view makes his plea unpleasant reading. Of very real interest is Maurice G. Hering's interpretation of Wordsworth's little known poem, "The White Doe of Rylstone."

THE *Fortnightly Review* for January contains two articles noticeable for their extreme peculiarity. One is by Leo Tolstoy, the first of a series on "The End of the Age," in which the principle of non-resistance is pressed without any counter-truth or limitation. The other is by the infidel-mystic, Maurice Maeterlinck, entitled "Of our Anxious Morality." With an assurance grotesque and comical, the writer asserts that the Christian religion is gradually becoming extinct. "Notes on the History and Character of the Jews," by Laurie Magnus, hardly does justice to so great a subject. A noteworthy paper is by F. W. Wile, on the "German Colonization in Brazil," and will prove a revelation to many people. This number begins a new serial, "The Whirlwind," by Eden Phillpotts.

BLACKWOOD'S *Edinburgh Magazine* for January contains a few uninteresting short stories of British and Colonial life, the beginning of a serial called Count Bunker by J. S. Clouston, the continuation of Wribley's articles on William Pitt, and an attractive paper, "Old Galway Life." There are excellent summaries of the political situation in England, and a clear article on Graft and Boodle in America.

THE *Nineteenth Century and After* for January has eight articles on English politics. The two articles which are most interesting to an American Churchman are The Antagonism of the Prophet and the Priest, by the Rev. G. Monroe Royce, a priest of the American Church; and a paper on Lafcadio Hearn, who became a Buddhist and married a Japanese wife. There is an excellent paper by Miss Ozake on the Japanese tragedy of Kesa Gozen. A timely article on New Zealand Football, by E. B. Osborn, will interest a good many readers.

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